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ARTICLE I.

INFLUENCE OF EMINENT PIETY ON THE INTELLECTUAL POWERS.

THERE is an impression somewhat general, even at the present day, that a vigorous and highly cultivated intellect is not consistent with distinguished holiness; and that those, who would live in the clearest sunshine of communion with God, must withdraw from the bleak atmosphere of human science. We are warned very frequently against the doctrine of the sufficiency of reason, and earnestly reminded of the importance of simplicity in the consideration of the truths of the gospel. That there are melancholy examples of an unhumbled and boastful spirit among the students of Revelation, we do not deny. It must be acknowledged, that pride and presumption often usurp the place of humility and reverence.

But is there not another tendency equally deplorable? Is there not an opposite extreme, which is no less injurious? Are we not apt to dissociate the intellect from the heart, to array knowledge and piety against each other, to exalt the feelings at the expense of the judgment, and to create the impression extensively, that eminent attainments in knowledge and grace are incompatible?

Piety, it must be remembered, is not an isolated and barren principle; it is not a sickly plant growing under

the shadow of the understanding. It is rather the rain and the light from which the intellect derives nourishment and strength. Those who assert or imagine, that a weak and unfurnished mind is the most genial soil for piety, affirm that of which they are ignorant, and slander that which they cannot comprehend.

It is our object, in the following paper, to maintain the position, that eminent piety has an important and salutary influence on the mental powers; that soundness of the understanding is promoted by goodness of the heart; or, in other words, that the performance of duty towards God contributes to the improvement and expansion of the mind.

1. The teaching of the Scriptures on this point is clear and decisive. They uniformly connect holiness with knowledge, both in their historical facts and preceptive instructions. Why did God select Moses to be the law-giver and guide of his people during their forty years' pilgrimage? Why did he confer on one man, for nearly half a century, powers almost absolute? Not because the Levite was slow of speech; not because he was a meek man, any further than his meekness was a qualification for his work. Moses was *learned* in all the wisdom of the Egyptians, as well as in that practical experience which he had acquired in his long sojourn in the deserts of Arabia. A man was demanded, for the service, of great powers of mind, ready to meet emergencies, whose acknowledged talents would overawe the fractious multitude, whose clear intellect, coöperating with the Divine teaching, could frame a wise system of laws, and also enable him to act as the only historian of the world for almost one half of its duration thus far. God did not alight upon Moses by accident. He *selected* him as probably the only man in the nation competent to the work. Again, why were the principal writers of the Old Testament taken from the most intelligent men of their times, some of them priests, who were required to be educated? Moses, David, Solomon, Isaiah, Ezekiel, Daniel, the writer of the book of Job, considered merely in an intellectual point of view, would have been the glory of any age.

It is sometimes said, that Christ chose illiterate fishermen to be the principal promulgators of his religion. But does this imply that they were men of feeble powers of

intellect? Was Luke deficient in ability to investigate his subject, and present it in an appropriate and original style? Was not James (the author of the epistle) a very close observer of men, and has he not a very characteristic manner? Illiterate most of them were, in the Jewish sense of the term. They were not profound doctors of the law; they were not learned Gamaliels in the traditions of the elders; but they were men of sound sense, and, in one respect, well educated, for who ever equalled their teacher? He that labored more than they all, who wrote the greater part of the doctrinal compositions of the New Testament,—why was he selected for his extraordinary mission? Doubtless because God is wise in fitting means to ends. He chose to convert a man of a most strongly marked character, in order to do a strongly marked work. He could have turned one of the stones in the streets of Tarsus into a foreign missionary. He could have inspired the feeblest intellect in Judea to wield the eloquence of an angel. But he preferred to take Apollos who had been well instructed in the preparatory dispensation of John, and who could *reason* mightily with the Jews. It is in uniform accordance with God's arrangement to do nothing unnecessary; he employs and strengthens existing instrumentalities, rather than creates new ones.

The wise and noble, whom Paul mentions as having been cast off by the Almighty, were wise in their *own* conceit. He has particular reference, probably, to the sophists, who were numerous, at that time, in the Grecian cities, and who were as destitute of common sense and of true knowledge as they could well be; men who possessed hardly any thing but acuteness, or a wire-drawn subtilty, fine prototypes of the hair-splitters and angelical doctors of a later age. If these sophists had entered the church, they would have filled it with their empty wranglings.

Instead of dissevering knowledge from religion, the Bible is fraught with instructions to the contrary. Give me understanding, and I shall observe thy law with my whole heart. Teach me knowledge and good judgment. O how love I thy law; it is my meditation all the day. The entrance of thy word giveth light; it giveth understanding to the simple. Paul exhorts his disciples to the constant study of the new religion, on the ground that in

the mystery of Christ, which in other ages was not made known to the children of men, there were contained all the treasures of wisdom and knowledge. He directs them to strengthen themselves with might in the *inner* man, that they may be able to comprehend with all saints what is the breadth, and length, and depth, and height of the love of Jesus. He declares that every Christian, in proportion as he is indeed a Christian, has received the Spirit, that searcheth all things, yea, even the *deep* things of God. He proceeds further still; he terms the doctrines of faith, repentance, the resurrection of the dead, and eternal judgment, the *elementary* lessons, food for babes, and reprimands his disciples for not having advanced into the *mysteries* of their religion.

These passages have a primary reference, unquestionably, to religious knowledge, or to the employment of the mind on religious subjects. But they cannot be considered as excluding other kinds of knowledge. They require by implication, if not directly, that degree of culture and enlargement of the mental powers, which is necessary to comprehend the deeper mysteries of the Christian faith. They also imply that the study of these mysteries must have a beneficial effect on the mind. Else, godliness would not be profitable for all things. One of the principal things would be excluded from its benign influence.

2. Eminent piety must exert a favorable effect on the mind from the nature of piety itself. True religion cannot exist, without a degree of knowledge. It cannot grow, without a corresponding growth in knowledge. "It is impossible," remarks a distinguished writer, "that the affections should be kept constant to an object which gives no employment to the understanding. The energies of the intellect, increase of insight, and enlarging views, are necessary to keep alive the substantial faith in the heart. They are the appointed fuel to the sacred fire."* Instances there are, indeed, of persons in lowly life, of uncommon apparent spirituality and elevation of religious feeling, who possess but a moderate degree of intelligence. Yet such are diligent readers of the Bible, and they

* See Coleridge's Lay Sermons.

are accustomed to estimate highly the scanty knowledge of secular subjects with which they are favored. On the contrary, the individuals who have wrought the greatest mischief in the church of Christ, are those who were, at first, regarded as eminently pious, that is, possessed of ardent emotions and of burning zeal, but who were accustomed to clamor against human learning, to throw contempt on a properly trained ministry, and disparage religious truth, as distinguished from religious feeling.

A common definition of eminent piety is this: "An entire consecration to God, a devotement of all the faculties to his service." Yet many Christians would seem to take the faculties in their *existing* state, whatever that may be, as thus to be dedicated. But our Master requires whatever we *can* be, as well as what we *are*. He demands the *attainable*, as well as the *attainment*, the possible, as well as the existing. The hope, the aspiration, the strenuous endeavor, the fresh acquisition belong to him. Why has he given us the principle of intellectual curiosity? Most certainly that he might stimulate us in the path of intellectual and religious knowledge. If we stifle this curiosity, if we bury it up, if we have not an enthusiasm even, in the occupying of all the talents with which God has endued us, then we are not consecrating ourselves to him. We do not give him our best offerings. We withhold the freshest fruits. We present the stale manna of yesterday. The great mass of people in a Christian country are placed in a situation where constant advance in knowledge, more or less, is an indispensable duty. But, in the degree that we neglect or lightly esteem the cultivation of our intellectual powers, we are not (so far as an essential element is concerned) in the process of attaining eminent piety. We are inclined to shut out every thing of this nature from the supervision of conscience; we do not feel the emotion of remorse, unless there be some *overt* act, or some *moral* delinquency. Our powers of mind may run utterly waste, and yet the conscience take no cognizance. We have hid a part of our Lord's money in a napkin.

The idea of eminent piety which floats in the public mind is limited to a single ingredient, namely, fervent emotion, the possession, and, particularly, the display of strong feeling. We read the diaries of distinguished

saints, and we estimate their holiness according to the number of passages in which rapturous *emotion* is expressed. Such passages are contagious. In reading them, our sympathies are excited, and, so far, we are incapable of judging in respect to the more silent and unobtrusive marks of eminent sanctification. Doubtless, emotion is *one* of the principal constituents of true religion. Without a degree of it, piety, of course, must be wholly wanting. Our spiritual relations are such in their nature as to awaken the deepest feelings of which man is capable. A clear idea of God *must* fill the soul with the profoundest reverence. The love of Jesus *must* stir every bosom which is not colder than ice. That man is insane, so far as this matter is concerned, who is not pervaded with solemn awe, in contemplating an eternal, personal existence in heaven or in hell. Still, emotion is but one of the ingredients of eminent spirituality. We have no right to make this the only test of an elevated Christian. There are other essential characteristics, essential to a high degree of holiness, if not to its existence in any measure. By limiting the characteristics of distinguished piety to one or two things, however important these may be, we undervalue the influence of knowledge, and diminish too much the number of eminently pious men. We degrade from that rank some individuals who are fully entitled to it, men of uncommon intellectual endowments and acquisitions, and whose piety may be regarded with suspicion because it has not all the fervency which men of smaller intellectual powers might have exhibited. Some of the hidden, or less notorious qualities of piety, which we are accustomed to overlook, are among the most important in their bearing on the mental faculties. It may be pertinent, therefore, briefly to advert to them.

One of these qualities might be termed *humanity*, the possession of humane sentiments, tenderness, generosity, disinterestedness. The apostle Peter refers to it, when he enjoins on his disciples to be pitiful, to be courteous. We too often see individuals who make loud and boastful professions of piety, who are, notwithstanding, hard-hearted; generous, possibly, in their conduct towards some persons, morose or neglectful in relation to others; earnest in their proffers of friendship, deficient in real kindness; liberal in their contributions towards the gen-

eral spread of the gospel, but whose benevolence is not of good report in their own neighborhood.* That tendency in our fallen nature which induces us to place reliance on a doctrinal creed, or on a zealous temperament, in the neglect of humane sentiments and of a generous disposition, is the reason why the apostles so earnestly admonish their disciples on the subject.

Nearly allied to this disposition, and, perhaps, a result of it, is candor in judgment,—a habit of putting a charitable construction upon the motives of our fellow-men; the absence of bigotry and exclusiveness; a resolute determination to judge of books, of systems of knowledge, and of men, with discriminating kindness. No one ought to be considered as eminently pious, who is rash and overbearing in his moral or literary judgments. If his piety does not enter into and control these matters, it is one-sided and partial. We are not required, indeed, to remain ignorant of the deficiencies of our neighbors and friends; but we are required to throw the mantle of charity over their faults, and to maintain, in all our intercourse with them, the character of Christian gentlemen. Now these illiberal judgments, and uncourteous feelings are intimately connected with a narrow understanding and with confined intellectual opinions. The natural tendency of enlarged views and of extensive and patient reading, is to break down the barriers of party, and of a selfish bigotry, while it refines and ennobles the soul.

Distinguished piety is conscientious. It implies an habitual performance of the smaller duties of life; a careful attention to the thousand minute occurrences of every day. It implies a wakeful moral sensibility, a delicate spiritual perception, an instinctive shrinking from the remotest contact with evil. Some individuals, who have been regarded as eminently pious, appear to have been very imperfectly controlled by their conscience. It took cognizance of the presumptuous sin. It laid its authority on the out-breaking enormity; but it slept over unnumbered nameless delinquences. It did not utter its warning in the incipient stages of transgression. In such

* We have a well authenticated statement respecting an orthodox professor of Christianity, who declined to assist a neighbor's family involved in distress, on the ground of the heterodoxy of a member of that family.

cases, the conscience is not enlightened by knowledge. It is in a state of comparative eclipse.

In forming an estimate of what constitutes eminent piety, we sometimes err in not making sufficient allowance for diversities of natural character. We erect a standard, and determine that all men shall conform to it. We fabricate one suit of armor, and compel David and Saul alike to wear it. But there are innocent temperaments, diverse in different individuals, all of which we would extinguish. If we had our will, there would be one dull, tasteless uniformity in the character of our piety, eminent though it might be. But distinguished holiness is consistent with the countless varieties of innocent natural temperament. That development of thought and feeling which, in one man, would be at war with his religious consistency, would be perfectly in unison with another, because it would be in accordance with the man and his general spirit.

Richard Baxter somewhere remarks, that, at one period, he entertained doubts in relation to the experimental character of the piety of Sir Matthew Hale, inasmuch as the judge was inclined, in his almost daily conversation with Baxter, to dwell upon abstract truth, or on speculative opinion, with scarcely an allusion to personal, religious feeling. Baxter was subsequently convinced, however, that he had formed an erroneous judgment. It would have been incongruous in Hale to have copied the ardent manner of Baxter. His unimpeachable integrity as a judge, his conscientious observance of the Sabbath day, were better proofs of eminent piety than any conversational powers could have been. Hale kept himself unspotted from the world in the court of Charles II. Could Baxter, or any other man, have done more?

3. The beneficial effects of piety on the human mind may be argued from facts. It has been contended, indeed, that distinguished holiness is of no importance to the mind, or is even positively injurious, from the circumstance that the intellectual powers have been cultivated in a high degree by many individuals who did not possess eminent piety, or, indeed, any piety whatever. Their interest in literary studies, it is said, was not distracted by religious duties. Their time was not wasted by the

agitating, never-ceasing conflict between the natural inclinations and the renewed nature, of which Christians complain so much. They could give an undivided attention to the culture of the intellect.

Some of these allegations cannot, of course, be denied. The mind may be disciplined by him who has no fear of God before his eyes, just in the same way that riches may be acquired by one who never acknowledges his dependence on an overruling Providence. A politician may have an insatiable desire to attain a place of honor. In order to accomplish his object, he must lay in large intellectual treasures. The hand of the diligent maketh rich. The hand of the diligent maketh learned also. It is possible that in some cases there may be such a total slumber of the moral faculty, that the intellect will proceed undisturbed in its movements, and may thus reach a more extraordinary growth when the affections are withered or scorched, just as the soil which has been burnt over, may send up a quicker and more luxuriant vegetation.

There are several considerations, however, which deserve attention before we conclude that eminent piety would have no influence in the case. It has never been proved that those distinguished writers, who are unfriendly to Christianity, might not have been more distinguished, if they had felt the power of the religion which they opposed. If Gibbon had had an experimental acquaintance with Christianity, would he not have better understood various portions of the historical ground over which he travelled? Are not some of his prominent and acknowledged defects owing to his prejudices on this subject? Would David Hume have been a less acute metaphysician, had he possessed the spirit of Robert Boyle? Christianity makes no war on those mental characteristics for which Hume was celebrated. It gives free passage to the sharpest intellect, while it would suppress that dishonesty, that love of entangling sophistry, which were a real injury to Hume's mind, and always will be to his reputation. His works are deficient in dignity. They betray many marks of having come from a laughing philosopher, to whom life was a pleasant riddle, and eternity an ingenious phantom. Faith in the realities of a future state would have imparted a grandeur to Hume's speculations, which would have been of immense benefit to them in a mere literary point

of view. He would also have had some sympathy for his fellow-men, some interest in the well-being of his race. Religion would have divested him of that freezing indifference to the struggles of humanity which so strongly marks the pages of his great history.

Again, some men of the most hopeful intellect have felt it to be their duty to employ their whole time in practical exertions for the benefit of their fellow-men. They might have become rich in all literary acquisitions, if they had not chosen to *go about* doing good. Such men as Buchanan, Martyn and Charles Wolfe might have acquired a reputation in certain departments of knowledge as notorious as that of the apostles of infidelity. These last were subject to no such drawback. They were never guilty of a too lavish expenditure of beneficent action.

Furthermore, the few individuals on whom the richest gifts of intellect have been bestowed, and who have toiled most earnestly in their improvement, in other words, the great lights of our race, Bacon, Newton, Kepler, Copernicus, Galileo, Pascal, Boyle, who possessed not merely a derived knowledge of the laws of nature which others had disclosed, but who themselves discovered the laws,—all these were religious men. Some of them, as Kepler, Boyle and Pascal, were distinguished for the strength and elevation of their piety.* The insight into the structure of the universe which they obtained, was a means of grace. Intellect and piety mutually and beneficially acted and reacted.

In relation to other great, but in comparison with the last named, inferior ornaments of science, who were unfriendly to Christianity, it seems to have been satisfactorily shown,† that they were mere logicians or mathematicians, of deductive rather than of inductive habits,

* Decided indications of piety are found in the letters and published treatises of Galileo. Religious reflections occur even in the mathematical writings of Copernicus. Kepler was a man of ardent piety. "This beautiful system of sun, planets and comets," remarks Newton, "could have its origin in no other way than by the purpose and command of an intelligent and powerful Being. He governs all things, not as the soul of the world, but as the Lord of the universe." The eminent piety of Pascal is well known. Many of Boyle's Dissertations convey trains of thought and reasoning which have never been surpassed for their combination of judicious sobriety in not pressing his arguments too far, with fervent devotion in his conceptions of the divine nature. See his Essay entitled, "The high veneration Man's Intellect owes to God." *Whewell's Bridgewater Treatise*, p. 235.

† Whewell, p. 244.

who rested in the laws of the universe as the ultimate and all-sufficient principles, who thrust in, as the poet says, some mechanic cause in the place of God, instead of lifting themselves to the source of all laws and principles. If the mathematical philosopher dwells in his own bright land of deductive reasoning, till he turns with disgust from all the speculations necessarily less clear and conclusive, in which his imagination, his practical faculties, his moral sense, his capacity of religious hope and belief, are to be called into action, he becomes, more than common men, liable to miss the road to truths of the highest value.* So far their views are narrowed, and they become incapable of judging of moral evidence. Nothing, however, is gained to the cause of Christianity by depreciating such men, by branding them as sciolists or superficial reasoners. They were great men without Christianity. But if they had come directly and fully under its influence, they would have been greater still. Religion is not an enemy to mathematics; but she is an enemy to all prejudice, to every exclusive tendency, to every thing which would confine the mind to one mode of development, at the expense of its general and symmetrical advancement.

While, therefore, it is not denied, that the human mind is cultivated in a high degree, without, or even in opposition to, Christianity, still it can be maintained by facts, that the influence of this religion is decidedly favorable upon the intellect directly. All minds in the highest class, the discoverers, have gladly acknowledged its power. Nearly all the original geniuses in another department, that of imagination, have likewise borne the same testimony. Its witnesses in every other field of human knowl-

* Bonaparte observed of Laplace, when he was called to a public office of considerable importance, that he did not discharge it in so judicious and clear-sighted a manner as his high intellectual fame might lead most men to expect. "He sought subtilities in every subject, and carried into his official employments the spirit of the method of infinitely small quantities." A very respectable mathematician of the Roman Catholic Church, said that it was the "business of the Sorbonne to discuss; of the Pope to decide; and of the mathematician to go to heaven in a perpendicular line." Dugald Stewart, in quoting this last anecdote, remarks, that while mathematical studies exercise the faculty of reasoning or deduction, they give no employment to the other powers of the understanding concerned in the investigation of truth. The atheism and materialism professed by some of the French mathematicians, is to be ascribed, in the opinion of Mr. Stewart, to a credulity as blind as that of their predecessors who trusted in the dogmas of an infallible church.—Stewart, vol. iii, pp. 193.

edge rise up by thousands.* The argument, so far as any can be drawn from this source, is mainly on the side of Christianity.

4. The eminent Christian, other things being equal, is the most diligent student of the works and of the word of God. Such study is well fitted to enlarge and liberalize the mind. We are placed in a creation adapted to awaken the deepest interest. The works of God *are* marvellous; they are *sought out* by all who have pleasure therein. And who can refrain from having this pleasure? Who can be an indifferent spectator, amid the changes which are going on around him? Instead of wonder that some men are willing to toil a life long in the study of the works of God, the wonder is that *all* men are not captivated with the pursuit. These studies are called the natural sciences; they are rather divine sciences; they are fitted to move the mind of man to its lowest depths. Whoever hath an ear may hear. The dull rock has a voice; the dry leaf has a sound; the shell on the ocean's shore is not dumb. It is made according to certain laws. It fulfils its destiny with unerring precision. We may be lost in general admiration while gazing on it; or we may scientifically analyze it as a piece of consummate art. Now the earth is full of such objects. The common Christian may become acquainted with them, and through them adore their Creator. The Christian scholar will find in these objects inexhaustible themes for delightful contemplation. God invites him, and a thousand voices from his works reiterate the invitation. The doors of universal nature are before him. Has he not a key in his own mind to unlock them all? No assignable limit can be set to the material universe. Can any assignable limit be placed on the

* Thus we may add, that some of the ablest historians, antiquarians and linguists, now living on the continent of Europe, are firm believers in Divine revelation. We may mention Prof. Charles Ritter, of Berlin, probably the first geographical writer of the present or of any age, who is no less remarkable for his unaffected piety than for his profound and various learning. The late Baron De Sacy, the acknowledged head of oriental scholars, was not ashamed, in the midst of an evil and atheistic generation, to profess his cordial trust in the Saviour of the world. "If my conduct," he says, "has not always been, as I humbly acknowledge, conformable to the sacred rules which my faith enjoins, those faults have never been with me the effect of any doubt of the truth of the Christian religion, or of its divine origin. I firmly trust that they will be forgiven me, through the mercy of my heavenly Father, in virtue of the sacrifice of Jesus Christ my Saviour, not putting my confidence in any merit of my own, and confessing from the bottom of my heart, that in myself I am nothing but weakness, misery and wretchedness."—*Asiatic Journal*, Vol. iv, p. 193.

powers of the contemplating agent? Again, the Christian has a large accession to the objects of his knowledge in the Bible. That which is indispensably necessary to salvation is simple, and easily acquired. But revelation does not stop here. It awakens the curiosity of man to the highest degree by what it does not disclose. It touches on themes which it does not exhibit in full. It necessarily glances at topics which are beyond mortal comprehension. In describing what is known, or what may be known, it alludes to topics which are neither discovered nor discoverable. In portraying the facts which are necessary for man, it does not absolutely conceal those which are not necessary. There are fragments of truth, gleams of light, half-revealed thoughts, which are precisely fitted to awaken our interest because of the very mystery in which they are involved. While engaged in such subjects, will not the mind of the investigator be strengthened? Will not the growth of his intellectual faculties correspond to the dignity and importance of the themes on which they are habitually occupied?

5. The powers of the mind, in order to their complete development, need to be under strict control. The eminent Christian will be more likely than other persons to maintain this discipline. We will adduce one or two illustrations of the remark.

There are two kinds of connection between our thoughts and feelings. There is an accidental, fortuitous succession of ideas, connected together only by extraneous and unimportant circumstances of resemblance or juxtaposition in time or place. When, on the other hand, certain habits of mind have been formed and settled by exercise and application, they displace and supersede, to a great extent, the law of casual association.* The accidental course of ideas is no longer followed, but their real and rational connection one with another, is maintained. Now the eminently pious man does not allow his mind to run in every channel to which a wayward fancy may lead. His religious habits have enabled him to exercise control, to a greater or less degree, over his trains of thought. There is some rationality and closeness in the connections which

* See Isaac Taylor's *Elements of Thought*.

have been formed in his mind. He is accustomed to read the Bible with fixed attention, and to meditate on the most important truths regularly and thoroughly. Will his intellectual powers receive no benefit in the process? Will he not learn to think of every subject according to its just and proper relations; or, in other words, will not the ideas which follow in his mind be successively those which in fact and nature are most nearly related?

Again, the imagination is a power which is subject to irregular and unhealthful action. It is given us for wise and beneficent purposes. We are enabled by it to lift our hearts above the vanities of this earthly state. Its cherished home is among the sublime realities of the future. It helps to support the soul in its wearisome progress through the valley of the shadow of death. It clothes the doctrines of Christianity in an impressive and attractive form. One of its offices is to embody the intimations of immortality which are within us and around us. It imparts dignity to the meanest earthly pursuit, connecting it with the recompense of rewards. But this faculty is extremely liable to derangement. It may become disproportionate, and so unhealthful in its influence. It may retard, rather than animate, the progress of the Christian traveller. By its perversions it may render him gloomy or discontented. The eminent Christian will, however, resist this temptation. He will reduce this power, so mighty for good or for ill, into subjection, and teach it to do, unrepiningly, its appropriate work. Thus, while the themes of his habitual contemplation furnish the best nutriment for a vigorous and chastened imagination, a safeguard against its inordinate or irregular action will be found in the supremacy of his conscience, and in those fixed moral habits without which distinguished holiness cannot exist.

6. The eminently pious man has before his mind, uniformly, an illustrious example of intellectual and moral excellence in Jesus Christ. This example is the mark of his calling. It is the summit of his wishes and aims. It is the goal to which all his exertions tend. The *spiritual* effect of placing such an object before one cannot but be obvious. It must exert an ennobling and purifying influence on the affections and the moral nature. But its bearing on the *intellectual* powers is not less striking. This may be illustrated in two ways.

First, All the great masters in the arts and sciences, have ever had an ideal of excellence,—a conception, perhaps dim, of something absolutely perfect,—a form of matchless beauty floating before their imagination, towards which they could not help but strive, though conscious that they should never grasp it. This was the picture before the minds of the orators of antiquity; the *aliquid immensum infinitumque*; the good, the true, the beautiful, which belongs not to the Platonic philosophy alone, but to every philosophy in which there is any truth. One of the most eminent pulpit orators of the present day remarked that he was constantly tormented with the desire of writing better than he could. This image may be indistinct. It is not necessary that it should be clearly apprehended, in all its proportions, in order that it should exert an influence. Some truths which are dimly conceived, may be any thing but impotent. For example, there is a general expectation in the irreligious community of a future judgment. Its definite purport is not clearly seen. But in the way of restraint and alarm, its influence cannot be measured. Thus, also, when the human soul is first awakened from its death of trespasses and sins, it may have no *vivid* apprehension of the glories of heaven or the terrors of hell, or of the turpitude of transgression. It is possessed by a solemn yet indistinct thought of eternity, of an endless duration. This general idea of retribution, however, gradually withdraws the mind that cherishes it from the vanities of time to the certainties of eternity.

So it is with him whose contemplations and love are fixed on the Lord Jesus. He has a perception more or less clear, of illustrious merit, of an excellence to which human language is wholly inadequate. Must not this habitual contemplation exert a great influence on the *intellect*? Is it possible to love such a being as Jesus Christ with benefit to the religious feelings simply? Will not the mental powers gradually become conscious of strength and elevation? In moments of depression, under the care of this earthly life, the absolute perfection of the Saviour, the glorious ideal, in this case embodied, comes in as a refreshment to the spirit. It does not operate as a discouragement, because unattainable by man; because the garland is on a height to which no mortal has reached. Such is the nature of the human soul, that it needs to have abso-

lute perfection before it. In the struggle to gain what it cannot gain fully, it grows, rises and is happy. One of the most fruitful sources of misery on earth is that we reach so many objects after which we aspire.

Secondly, Our Saviour is an immediate and palpable object of imitation. He has qualities which can be most distinctly apprehended, and whose influence in the formation of the religious character of his disciples can be measured and understood. But does not this process of assimilation affect the intellect strongly? Suppose a Harmony of the four Gospels is read with patience and prayer, and with a decided intention of accurately studying the character of Jesus. What would be the results? A deep impression of the mystery involved would, doubtless, be one thing; that there is something about his movements strangely inexplicable. We should also be impressed with the originality of his character as a man. It is human, and yet not human. It is what man ought to be, not what he is. The character is perfectly natural and unaffected, and yet it is not human. Christ, doubtless, acted and looked as no man else has done. Yet he was full of humanity. Though clothed in spotless holiness, yet he was eminently attractive as a brother and friend. Awful fear was not the prevailing passion which he excited. His disciples evidently loved him with an earthly love. They were attached to him as they would have been to a familiar teacher. We imagine how he would look and how he would address us. We do not conceive of him as reserved in his conversation, and as forbidding in his demeanor, but as simple, frank, kind, winning and gentle. His dignity was that of perfect nature and of perfect truth. Intimacy with him must be attended with the greatest *intellectual* benefits. In Jesus, as a man, we have the most entire confidence. We yield ourselves to him without reserve, with the delightful assurance that we are safe in so doing. In such communion, it is difficult to tell whether the intellect or the heart receives the greater benefit. Both grow in perfect harmony and proportion. The eminently pious man has intimate communion with his Saviour. Consequently, other things being equal, he will possess the strongest and most fruitful intellect. It cannot but be so. He approaches the fountain of knowledge. He has only to open his mind, and influences sweeter than all the

gums of Arabia will flow in upon him. He that walketh with wise men will be wise. What wisdom must not he acquire who walks with Jesus?

This conclusion accounts for the circumstance, which has been frequently remarked, that individuals of moderate capacities, even some whose obtuseness of intellect was matter of general notoriety, are emancipated, on becoming new creatures in Christ Jesus, from their mental thralldom. The old intellect has passed away. Behold, all things, intellectually, become new. A rustic apathy gives place to wakeful inquisitiveness. The vacant and sleepy eye is illuminated with new life. This is owing, in part, to the interest with which they study the character of Jesus. They find something in the Gospels peculiarly congenial to their tastes. They wonder at the gracious words which Christ addressed to just such sinners as themselves, and while they wonder, they are sweetly drawn to him in pure affection; and, while thus attracted, they feel the chains of ignorance dropping from around them. They gradually penetrate deeper into the mysteries of redemption, while, at every step, new views break in upon them, and fresh capacity is added to them.

7. The man of distinguished holiness will be under the influence of the strongest motives for the improvement of his mind. One of these is love to Christ. He feels that it is but a little which he can do for his Saviour. His noblest offerings fall far short of what is meet. He knows that he cannot worthily praise him to whom he owes all his blessings. Still, he would serve his Saviour with the best which he has. He would devote to him that on which he sets the highest value, the products of his rational nature. He can send up no richer incense than that which rises from the altar of a cultivated and consecrated understanding. He will feel a restless desire to augment these offerings as much as possible, to make all practicable intellectual attainments for the purpose of honoring his Redeemer. When he thinks of the love which has paid the price of his rescue, he has a sense of profound regret that he has so abused those faculties which might have been employed in spreading abroad that Saviour's love.

Another commanding motive is an impression of his ac-

countableness. He is acting under the eye of an omniscient witness. He is every moment drawing nearer to the last assize. The questions are even now sounding in his ears: "My inspiration gave you understanding; how have you employed that understanding? Memory was my gift; did you enfeeble it in sin? I entrusted you with noble powers of reasoning; were they patiently cultivated and worthily used? I gave you imagination that you might rise above the cares of earth. I placed you, a rational and immortal spirit, amid my creation, radiant with beauty, filled with all objects which can touch the heart and stir the intellect. Did you madly shut your eyes on this creation? I spread out before you the revelations of my own eternity. Were you a thoughtful student of these revelations? I made you in my own moral and intellectual image. Have you mutilated and defaced that image?"

Such are the questions which a serious Christian will propound to himself, as he is going on to the judgment. He cannot hide his Lord's talents. He is to give an account for all his intellectual deeds and omissions; for all which he might have accomplished, but which he failed to do, through indolence, false modesty, irresolution, or through dread of being stigmatized as ambitious and aspiring.

Benevolence to his fellow-men is a constraining motive. He sees a world of *mind* buried in midnight darkness,—millions alienated from their Creator by wicked works. He is penetrated with grief. His heart is filled with compassion for their woes. But mere grief will not rescue them. Blind compassion will not lead them to the Saviour. Under God, they are to be saved by sanctified *intellect*. Mind is to act on mind. Rational agents are to be plied with all possible motives by rational agents. Consecrated learning is the engine to raise up the whole pagan world from the night of ages into newness of life. The more of such learning the better. The richer the missionary is freighted with it, the more beautiful are his feet on the mountains. Why was Claudius Buchanan so honored and so able an instrument in the evangelization of India? Because he studied mathematics thoroughly at Oxford. Why could Henry Martyn translate the word of life into Persian, and stand up alone, a fearless defender of the divinity of the Son of God in the midst of taunting

and angry Moslems? Because Henry Martyn had studied the languages thoroughly at Cambridge. Not that mere mathematics and languages made these men so useful. It was love to the souls of the perishing which led them forth. But it was this same love that induced them to dig deep into human learning. Without knowledge, they would not have become eminent missionaries. Just in proportion as a Christian has a comprehensive and accurate acquaintance with the pagan world or with Christendom, and just in proportion as he is desirous to be instrumental in saving men, in the same proportion will he wish to be furnished with intellectual acquisitions. Scope will be found for his widest attainments.

Our general purpose in this article, we trust, will not be misinterpreted. The impression may, possibly, be communicated, that the intellect and human learning have been lauded at the expense of humble and warm-hearted piety. Such an impression, it is almost needless to say, would be erroneous. Our intention has been precisely the reverse. Certain aspects in the state of the world, or some important facts in the providence of God, have been among the motives which have induced us to prepare this paper; facts which, in our opinion, call upon the enlightened Christian to review the ground on which he stands, in connection with the general spread of Christianity.

One of these facts is the cessation, to some extent, of religious controversy. For many years the war raged in almost every division of the Christian church. There is now, at least, a little calm. There are some auspicious harbingers of a brighter day. There is an increasing number of men in most of the denominations, who are heartily weary of studying the tactician's manual, and of blowing the hoarse trumpet of the partisan. It would seem that this generation has had experience enough of controversies, most of which have been already fought over a thousand times. May there not be an opening for a better time? May there not be a ten years' truce? Cannot Christianity now take a decided step in advance? May there not be a new development of her benign influence? Is it too much to hope, that men, wearied with their fruitless and barren logomachies, will turn to the great mysteries of redemption, will study these profoundly,

will become enriched with heavenly wisdom, will present to the unbelieving world a higher style of Christianity, will show every where, and at all times, that union of sanctified affections, candid judgment, and elevated views which grows legitimately out of their religion, and which nothing on earth can resist? Is such a hope fallacious?

This dire perverseness, we cannot choose but ask,
Shall it endure? Shall enmity and strife,
Falsehood and guile, be left to sow their seed,
And the kind never perish?

Again, when our theological seminaries were founded, twenty or thirty years since, it was confidently predicted, that a radical acquaintance with the original languages of the Bible, and a scientific study of its doctrines, would introduce a new era in the history of the church; that Christianity would at once assume a more interesting form, especially in respect to the harmony of views with which it would be studied, and the union of practical effort to which this study would lead. Have all these hopes been realized? There are between one and two thousand clergymen now living in the United States, who were educated at these seminaries. What are they doing? Was the original expectation unreasonable? Is not the study of the original Scriptures fitted to produce the good fruits which were predicted? We fully believe that it is. And we as fully believe, that the partial failure has been particularly owing to the cause which has been discussed in this article,—the want of a union of sound understanding and of elevated views with pure and ardent affections. These things have been mournfully dissociated in the ministry. It is an impression, somewhat general, that an intellectual clergyman is deficient in piety, and that an eminently pious minister is deficient in intellect. It has not been understood sufficiently, that the element in which the intellect can best attain its growth, is earnest piety, and that earnest piety cannot maintain an existence independently of knowledge. Hence, too, we may account for much of the bigotry, the censoriousness, the impetuous temper, the tendency to rush to extremes, the withdrawal from fields of appropriate labor, and the unsettled state of the pastoral office, which have certainly characterized our generation. It has not been remembered

that, in a minister of Christ, there can be no substitute for a constant advance in knowledge. He *must* grow in knowledge, as well as in grace. There is no alternative. A settled determination in the great body of the ministry to adhere to their proper work in the place where they are first settled, to explore the original of the Scriptures in all its exuberant richness, to make unintermitted progress both in mental and spiritual preparation for their work, would soon invest Christianity in a new aspect, and much accelerate her ultimate triumph.

A large number of private Christians have been, during many years, studying the Bible, on the Sabbath, in an associated capacity. The good fruits of this practice have, unquestionably, appeared, and still more beneficial results may be reasonably expected. But has the harvest been according to the seed sown, or to the labor bestowed on the soil? How many of these Bible-class students have become mature Christians,—to whom has been given the spirit of wisdom and revelation in the knowledge of Jesus, the eyes of their understanding being enlightened, so that they already know what is the hope of their calling and what are the riches of the glory of Christ's inheritance in the saints? Do these individuals constitute, as they should, a large body of sound, intelligent, magnanimous, eminently spiritual men and women, the salt of every church, the light of every village and city? Increased knowledge of the Scriptures they undoubtedly have. But is it not, in many cases, the mere letter, the historical fact, the geographical locality, or biographical incident? Do they *live* in that world of rich conceptions and of imperishable truths which is opened to them in the Bible, and which is their purchased inheritance? Their advantages are ample; their privileges abundant. Should not their minds be pervaded with a profound sense of their obligations? Considerations of the most affecting character, drawn from the circumstances of this generation, and of the next, from the suffering church of Christ, from heaven and from hell, demand that they should show, in their own persons, what the Bible can really accomplish in the mind and in the heart of man.

Once more, this is a period of high civilization. We cannot comfort ourselves with the notion, that it is a

superficial age, one of shallow and unmeaning excitement. If it is a period of intense emotion, it is, of course, one of intellectual development. An age of awakened feeling is necessarily one of awakened thought. There may have been greater men in the ranks of science and literature in past times. But the number of acute, sagacious, strong-minded men is numerous, in almost every Christian land. In some of the central countries of Europe, a large proportion of the youth acquire an education much superior to that obtained, generally, in the colleges of our country. In other lands, the ranks of physical science are thronged with laborers, constituting, with those devoted to mechanical improvements, a class of mind, whose influence is one of the most pervading and predominant in society. Unhappily, a vast majority of these men are the idolators of this present evil world, in the hot pursuit after dreams and shadows, following the bubble reputation with insane eagerness.

They are not, however, to be overlooked or despised. They are to be met by minds as sagacious and intrepid as their own. Mere feeling they esteem as straw; naked exhortation as rotten wood. Their heart is as firm as a stone, yea as hard as a piece of the nether millstone. The preacher or the Christian, who would affect them, must have an energy and an insight corresponding to their own; not being afraid to grapple with them in any of their hiding places; to whose ministry, or to whose company, they are willingly, and yet unwillingly attracted. Such men are not to be conquered by piety like that of the Moravians, simple-hearted, affectionate and worthy of all commendation as it is. These have another sphere of labor, and most gloriously have they occupied it. But educated mind must be confronted with educated mind. By the same voice which calls us into the field, we are summoned to study the signs of the times, to understand the force of the enemy, and the temper of our own weapons, so that we may stand up in the shock of the conflict, and having done all, to stand. Mere learning, how great soever it may be, is a miserable dependence. But the union of knowledge with humility and with sanctified affections, is mighty, through God, to the pulling down of the strongholds in which any class of unbelievers may have entrenched themselves.

ARTICLE II.

RELIGIOUS CHARACTER OF THE POETRY OF MRS. HEMANS.

The Works of MRS. HEMANS, with a Memoir of her Life.
By her Sister. In six volumes. Edinburg. William
Blackwood. 1839.

THE decease of the accomplished and gifted lady whose works, *complete*, we are at once grieved and rejoiced to see here for the first time collected, occasioned the expression of a deep feeling of affectionate and admiring sorrow, such as it has been the fortune of very few who have gone before her, and will be, we fear, of as few who succeed her, in her profession, to excite. It has been more, much more, than the customary compliment which the press, or the public, is wont to render to mere distinction. It is not alone the acknowledgement of admiration, which high intellect, however used, commands. It was no cold decree of criticism, wrung from the reason of those who could not but approve, and were willing to do no more. An affectionate, as well as an admiring sorrow, we have said,—admiring and thankful. It came from the heart. It came from the hearts of those who feel, as well as think; of the good, and of the gratified; of such as have been made, and know that they have been, happier and better,—and happier because better,—for what she wrote. A pure, unfailing fountain was her poetry,—by the way-side of the pilgrim life which belongs to us all,—that stoic indeed must the traveller be, who could drink of its gushing waters, and be bathed with its blessed “spray-drops,”* and yet leave, as he goes again on his journey, to be forgotten for ever.

Rejoiced and grieved, we said. We grieve, not for the sealing of one of our own sources of intellectual and spiritual happiness, and, we trust, improvement, alone;

* Burial of an Emigrant's child.

not for ourselves even chiefly, and not for *herself* at all; but that "the *night* hath lost a gem," a genial and a guiding flame for all who loved its silvery light, but which "no more is seen of mortal eye."* It has not left the skies unmissed indeed, and *therefore* we "rejoice." It will be remembered as the "*lost Pleiad*," when even the bright band which lingers still where it was, shall almost have ceased to be observed as the living.

There is evidence to this effect in the appearance of the volumes before us, as in all the symptoms of renewed attention to the compositions of Mrs. Hemans, and of increased appreciation of their merit, which the occasion of her departure has produced. Such a popularity,—the popularity of such productions,—is a matter of just congratulation. It is a recognition of the virtue which is their vital principle. It confirms anew, and with a force proportioned to the brilliancy of the reputation, the old theory of the value and interest of *truth*, in literature, and in poetry, as much as in religion, and in life. It proves that honesty is the best policy in the one department as in the other;—the honesty of the simplicity of nature;—inasmuch as it shows that even the taste of the reading community at large, no less than the conscience of all men, may be relied on for the approval of "whatsoever things are lovely," if they be but worthily set forth. This they must be, of course; and this is enough. This is to accomplish the peculiar duty, and to attain the highest honors, of the poet. This is the essence of the "divine delightfulness," as Sydney calls it, of his noble art. It is to make fervent the disposition to do what philosophy teaches to be desirable, and religion feels to be right. It is to entice "the ardent will" onward, and farther on, "as if your journey should be through a fair vineyard, at the first giving you a cluster of grapes, that full of that taste you may long to pass farther."† It is to fill the soul with a rapturous love of that glorious beauty of immortal Goodness, whereof even Plato and Tully have said, that they who could see it would need no more; and which to see, demands in him who leads her gently forward,—as an eastern bride, betrothed, but yet unknown,—no antic attitudes of studied grace,—no "wreathed

* The Lost Pleiad.

† Defence of Poesy.

smiles,"—no opulent drapery, nor blazing ornaments, nor wealth of words of praise; but only to *unveil*.

We may be deemed enthusiastic by some; not, perhaps, for this estimate of the loveliness of virtue as it is, or of the dignity of the poet's craft as it should be; but for the application of it to the case before us. Such, however, at such hazard, must we venture to pronounce, in the outset, the crowning praise of Mrs. Hemans. She has made poetry, as it was meant to be, the priestess of religion. These volumes render it evident how deeply she came to feel in her own spirit that it was so. Her genius was hallowed, at length, with the holy waters of faith, and love, and prayer. She realized, with Milton, that "these abilities are of power to inbreed and cherish in a great people the seeds of virtue, and public civility; to allay the perturbation of the mind, and set the affections in right tune; to celebrate, in glorious and lofty hymns, the throne and equipage of God's almightiness, and what he works, and what he suffers to be wrought, with high providence, in his church; and, lastly, that whatsoever in religion is holy and sublime, in virtue amiable or grave, whatsoever hath passion or admiration in all the changes of that which is called fortune from without, or the wily subtilties and reflexes of man's thoughts from within,—all these things, with a solid and treatable smoothness, to paint out and describe." Such, apparently, was the model which she set before her. It was, at all events, the theory which she more and more matured in conception, and disclosed in practice, as she wrote; and no writings can be cited more pertinently, or more plentifully, than her own, as an argument for its correctness. If it could have been a mere instinct that prompted her to such a course,—an intellectual instinct, more than a spiritually cultivated study,—her success is still what it is. The encouragement for those who emulate her fame, should be greater; for it is, at least, a new instance to prove, that, as an innate *moral* sense in heathen hearts is "a law unto themselves," so is the sincere conscience (so to speak) of mere intellect,—the innate taste,—enough alone to guide it to the choice of "the sweet food of sweetly-uttered knowledge."*

In truth, however, there is not only no reason to doubt

* Sydney.

the conscientious, well-elaborated, religious purpose of the poetry of Mrs. Hemans,—alluding more particularly always to her latest,—but there is abundance of proof that her notions of the subject were much the same with those of Milton, which we have cited. She applied the theory, indeed, in a different department of themes; to one for which her genius was best suited,—not to say better suited than his. She applied it, in fact, to themes, where he applied it to a theme. She did in detail, what he did upon a greater scale. She wrote as a woman should, where he wrote as a man. If his leading principle was (as Haslett says) *faith*, hers was *love*;—a Christian faith and love. Her sphere was domestic; his, epic. She dealt with the affections of individuals, and he with the attributes of the race. She was content with a “*Thought*,” of that “*Paradise*” which was lost and regained for him: her home was her paradise. His was an ambition to be immortalized in that admiration of after days, “whereof,” even then,

“All Europe rang from side to side.”*

It was to build, though by the labor of a life-time, one grand colossal monument,—its point to be high in heaven, and its feet resting at once on the future and the past. This was his “*noble task*.” For this he lived. For this he fell, “o’erplied.” Her ambition was to be remembered by the *heart*. She poured forth feelings of her own, that, like the wandering dove of old, would roam the world around, to find a shelter in one human breast. This, for her, was to make happier, and to be so. This was the spirit and the sense in which it was enough for her, in the language of her own Lonely Student,

——— “to add but one
To those refulgent steps, all undefiled,
Which glorious minds have piled,
Through bright self-offering, earnest, childlike, lone,
For mounting to Thy throne!—
And let my soul, upborne
On wings of inner morn,
Find in *illumined secrecy*, the sense
Of that blest work, its own high recompense.”

* See Milton’s sonnet on his blindness.

"If thou hast made,"—she says again,

—— "if thou hast made,
Like the winged seed, the breathings of my thought,
And by the swift winds bid them be conveyed
To lands of other lays, and there become
Native as early melodies of home ;—
I bless thee, O my God!"

This is a passage of the Poet's Dying Hymn, one of the most characteristic and beautiful of her productions, though, like a multitude more, collected in the edition of her poems before us, scarcely known in this country hitherto, excepting to a few persons, perhaps through the medium of a foreign magazine.* The Scenes and Hymns of Life, which appeared in an Edinburg edition by Blackwood (in 1834), are full throughout of the same spirit. To that collection, also, was attached a Preface of her own (one of her few specimens of prose), briefly explanatory, but explicitly so, of her scheme of "*enlarging the sphere of religious poetry, by associating with its themes more of the emotions, the affections, and the purer imaginative enjoyments of daily life than have hitherto been admitted within the hallowed circle.*" "I have sought," she continues, "to represent that spirit as penetrating the gloom of the prison and the death-bed, bearing 'healing on its wings' to the agony of parting love,—strengthening the hearts of the wayfarer from the perils in the wilderness,—gladdening the domestic walk through field and woodland,—and springing to life in the soul of childhood, along with its earliest rejoicing perceptions of natural beauty."

Such is her own exposition of her poetical theory. It is for others to judge how successfully she has exemplified it in practice. In her own department, we think she has done it with greater effect than any other writer. A selection of her compositions might be made, and a precious one it would be, so full of sketches of the experience of the heart, in all the positions and phases incident to the various domestic relations which are worthy of the labor of such description,—and so livingly and minutely true,—so imbued with nature made wise by suffering,—so applicable

* We notice that the writer speaks herself of this fine poem as in her own opinion one of her best.

in all things to hundreds of cases which occur every day, —as to form almost a complete manual for the use of any household, exposed, as all are, as well to numberless fluctuations of fortune that cannot be foreseen, as to the changes and trials common to humanity at large. We have had occasion, and so doubtless have most of our readers, to see the character of these sketches, such as we now describe it, tested, and testified to, by the infallible judgment of those to whose circumstances and feelings they were severally adapted. The wife, and the widow, alike,—the woman, and the girl,—the mother,—the orphan,—the blest and the afflicted,—rejoicing and weary spirits,—in every mood of joy and gloom,—but most of all, the multitude of “nameless martyrs,”

“The thousands that, uncheered by praise,
Have made one offering of their days,”—

The meekly noble hearts,

“Of whose abode
Midst her green valleys, earth retains no trace,
Save a flower springing from their burial sods,
A shade of sadness on some kindred face,
A dim and vacant place
In some ‘sweet home.’”—

The mighty host of the “*most loved*” unknown,—these, all these are they whom she has written of, and written for. *Their* sympathies have given shelter to her thoughts. Their tears have been her praise.

An influence worth having is this:—no noisy acclamation at the brilliant meteor of a moment; no hollow outcry of flattered appetite and passion; no cold approval of the rigidly judicious; but the warm verdict, the remembrance, love and blessing of those whose bosoms *feel* the fame (if fame it is) she truly coveted and richly won. Think, then, of such an influence, wielded as Mrs. Hemans has wielded hers, and as her works will, so long as they continue to be read; an influence so sanctified throughout by a religious spirit, a spirit of encouragement, faith, gratitude, prayer and holy aspiration; so stirring to all virtue that may be in its majestic eulogies of that which has been; so ennobling in its development of the powers of doing and enduring which lie latent in every human breast.

This estimate of her poetry will not be universally

adopted, we know, as a just one. By some, for various reasons, it will be considered as implying an extravagant appreciation of a subordinate claim to praise, and to the disparagement of others, such *they* deem to be of primary poetical importance. With such critics, however, we will not contend. We take for granted, that a true and religious spirit is the first merit of poetry; and a genuine religious influence, its first title to fame. Other qualifications we do not overlook. We do not forget the necessity of sense, science, taste, talent, tact,—of knowledge of the world,—of an intimacy with external nature, of fine sensibility to every source of emotion, of the power of abstraction, and of application withal,—of a mind generally, as well as professionally and particularly informed, so as to be no less justly balanced, than richly filled,—of all the fitness, in a word, for this divine art (as in its right estate we judge it to have been well considered), which is, or ought to be, the result of all opportunities, and all faculties to make the best of them, included in the general idea of a suitable education, added to a genius, for the work. This much, whatever it include, is implied, when we speak of religion as the soul of poetry. Poetry it must be, to begin with; there must be a body for the soul to be breathed into, as the breath of life, and whatsoever therefore may be indispensable to the body of poetry, is presumed. In other words, other things being equal, sensibility, talent, accomplishment, and all else that comes under the consideration, not only of style but of feeling, as a mere art,—that poetry we should pronounce at once the worthiest and the likeliest to live, which has in it the superadded inspiration of the immortal spirit of pure religion.

By all this we do not mean a *creed*. We are not sure that many of our readers, who may admire Mrs. Hemans as much as we do, will agree with us in this particular. They may not know, indeed, what her creed was. They may not have bethought themselves, nevertheless, that they remain both thus ignorant, and thus unaware of their ignorance; and yet, when the circumstance is pointed out, they may be of opinion that it suggests a serious objection to this poetry, which they ought to have thought of before. Peradventure they will presently cast about to see if the fault is their own or hers. They will turn over the leaves of these elegant volumes, with the hope,

if not the expectation, of deciding a point which somehow or other escaped them on the former perusal. Let them do so. It is just what we should ask of them, and we appeal to them for the result of their investigation as the best proof of the truth of what we have said, and at the same time no inappropriate illustration of what we mean by a true and religious spirit. Especially let them examine the Forest Sanctuary, purely a religious poem, from beginning to end; the hero, an apostate Catholic, and the heroine, his wife, a woman who loved him despite his recreancy, and mourned over him with a torturing

"sorrow of affection's eye,
Fixing its meekness on the spirit's core,
Deeper, and teaching more of agony
May pierce than many swords:"—

One of the most magnificent illustrations, by the way, of the power of a religious principle,—“the still small voice against the might of suffering love,”—which either man's or woman's imagination has described; the most perfect, indeed, the most sublimely eloquent, which we remember to have read. *She*, too, was not all loveliness and love, but a martyr to her faith, like him; weeping over him, yet flying with him to the ends of the earth, from the persecution of her own sect watching the “Southern Cross” at sea, by his side, while yet once more

“She sang
Her own soft *Ora Mater*, and the sound
Was e'en like love's farewell, so mournfully profound;”—

and then dying in his arms, “her head against his bursting heart.” Oh! what a picture is this of mingled love and faith, all-powerful both, and both triumphant to the end! Such, again, is the high office of poetry. Such is religious poetry. Yet, who, we ask, inquires for the creed of the writer? Who can determine it, from the whole of that splendid poem, all filled, as it is, with a spiritual enthusiasm that glows in every line. Who, from the rest of her compositions, indisputably religious? Not one, of all that have read them, or will read them,—now though dust be in the heart that gave them birth,—in many a proud hall, and by many an humble fireside,—and read them with the bliss of bursting tears,

and rise up from them to bless God for the new light to see, and the fresh strength to suffer, which these have given them.

No one will infer, we hope, from these remarks, that we suppose Mrs. Hemans to have labored to conceal her religious belief, or that she was in any degree or instance without one. The fact is well understood to have been otherwise. She was most decided and fervent in her faith; most conscientiously industrious, also, to be enlightened. Neither are we willing to be held responsible for the false and miserable doctrine, that there is any incongruity between a religious system and a religious spirit; or between both and the spirit of poetry.

There is no need of disparaging belief, to promote feeling. The best of feeling, no less for poetical than for religious purposes, is founded expressly upon belief,—the more rational, distinct, and (of course) correct, the better. We should argue no more for poetry, than we should for liberality,—and for much the like reasons,—from the want of such a belief, or from its vagueness. The more intelligent a mind is, the more, for the most part, it will appreciate the intelligence of other minds; and that is liberality. So, the more thoroughly principled and settled it is in its faith on particular subjects, the less tired and perturbed it is with the agitation of distrust, dissatisfaction, anxiety, and all the train which ignorance brings in,—the more may it be open, as the poetical mind essentially must be, to the free operation of all influences and impulses, from without and within, and the more able and ready for an energetic exercise of its active powers. Quintilian holds, even in his heathenism, that an orator must be a good man; meaning, we suppose, a man of sincere principle and set purpose. The poet must be so, much more; he must be so in the Christian sense. He must believe, that he may feel as he should. He must believe, and be able to give a reason for the faith that is in him, that he may be free to feel, and free to think, and act; knowing why and wherefore, and still more, like the orator, that he may possess the power over other minds, which nothing but settled sincerity, and the *unmistakable* marks of it, can possibly impart.

The world is too wise to be permanently deceived by written affectation, any more than spoken; and though

deceived, they will not be moved. A chief secret in the success of Mrs. Hemans is, that she has impressed her readers with a conviction,—if it can be called such, which has been so much the result of sympathy rather than reasoning,—a conviction of her sincerity. Her earnestness, her clearness, her self-evident truth, but, above all, that indefinable countenance of genuine enthusiasm,—religious, divine enthusiasm,—have given her access to the heart. No such qualities could she have shown, or had, but upon the foundation of a Christian, conscientious, laborious belief. In regard to the circumstance that it cannot be determined, doctrinally, from her poems, as we have incidentally mentioned, it amounts to saying simply, that while her heart, and her poetry,—and the one because the other, for her poetry is but her heart in print,—are deeply imbued with a true religious spirit, she has treated no subjects which required a development of articles of doctrinal belief, or an allusion to them, in express terms. Her walk has been over common ground, the ground of the affections, the little circular world of which woman's heart is the centre; and when, venturing beyond these modest limits of her "Daily Paths," her thoughts, "all wild and winged," soared upward till the "world in the open air" lay far beneath, and so

"The abyss of time o'erswept,
As birds the ocean-foam,"—

what sought they there, those restless pilgrims of the soul, from their far flight o'er land and sea? Fair gleams allured them down to that

"bright battle-clime,
Where laurel-boughs make dim the Grecian streams,
And reeds are whispering of heroic themes
By temples of old times;"

and then o'er forests old and dim they paused,

"Where o'er the leaves dread magic seems to brood,
And sometimes on the haunted solitude
Rises the pilgrim's hymn;"

and ancient halls, in northern skies,

"Where banners thrilled of yore, where harp-strings rang,
But grass waves now o'er those who fought and sang,"

gave refuge to the wandering swarm. And then they soared again. "Go seek," she said,

"Go seek the *martyr's grave*,
Midst the old mountains, and the deserts vast;
Or through the ruined cities of the past,
Follow the *wise and brave*!
Go visit cell *cell* and *shrine*,
Where woman hath endured! through wrong, through scorn,
Uncheered by fame, yet silently upborne
By promptings more divine;"

And farther yet,—

"Go shoot the gulf of death!
Track the pure spirit where no charm can bind,
Where the heart's boundless love its rest may find,
Where the storm sends no breath!"

Yea,—

"Higher and yet more high!
Shake off the cumbering chains which earth would lay
On your victorious wings;—mount,—mount! Your way
Is through eternity!"

This was *her* way. And it was that of the highest order of poetry, as we esteem it, faithfully discharging its best office, and its own.*

ARTICLE III.

THE TRIAL OF JESUS.

The Trial of Jesus before Caiaphas and Pilate. Being a Refutation of Mr. SALVADOR'S Chapter, entitled, "The Trial and Condemnation of Jesus." By M. DUPIN, Advocate and Doctor of Laws. Translated from the French, by a Member of the American Bar. 18mo. pp. 88. Boston. Little & Brown. 1839.

PERSECUTION, whether for righteousness' or for opinion's sake, has always proved in the end to be unwise. The impolicy of it has often been pointed out, and is now beginning to be pretty generally understood and acknowledged.

* We refer our readers to Vol. II, p. 346, to another article relating to Mrs. Hemans.
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The light from all past history is so strong upon this point, that it cannot well be resisted. From the days of the Pharaohs, who persecuted and oppressed the subject Hebrews, to the present time, it has invariably been found, that the more a people or a party has been afflicted, the more it has multiplied and grown.

The very act of persecution gives the cause notoriety; since, from the nature of the case, it must generally proceed from high sources. The persecutor, if he would succeed, must, at the very outset, secure, at least, the approbation, if not the coöperation, of the powers that be; this is indispensable to the success of his enterprise. When, therefore, as is frequently the case, the higher authorities do not of themselves originate and carry forward the persecution in person, it must of necessity be done under their sanction, a circumstance which cannot fail to bring into notice the cause assailed. Hence inquiries as to its nature arise among the people, and being more favorably disposed towards it from the very peril in which it is placed (such is the nature of the human mind), thousands espouse it, who otherwise might never have heard of it.

At the same time, a new and unusual zeal is imparted to its friends. The unmanly attempt to force their free souls into submission on points where they know they have a right to entertain their own views unmolested, awakens all the fiery zeal of their nature; and they determine, at all hazards, to maintain and propagate their sentiments to the last, that, dying, they may have the delightful consciousness of having borne a martyr's testimony to the truth, and be cheered with the hope of having inspired others with a love for their cause, who shall survive and stand forth as its successful advocates.

Besides, there is a God in the heavens, who is neither a disinterested nor an idle spectator in such scenes. From his throne, high and lifted up, he stoops to succor those who, in the midst of a crooked and perverse generation, are contending manfully for truth and virtue. To select a single case, to which our minds here naturally revert, how signally was all this illustrated, when, through hatred and envy, the Jews persecuted, even unto death, the immaculate Son of God! For a while the cause of the suffering seemed well nigh extinct and the persecutor triumphed in his imagined success. The little band of

disciples, disheartened and overwhelmed with grief, appear to have surrendered themselves to despair. But on the third day the triumph was reversed. Soon Jerusalem was filled with the new doctrine, and Rome and almost the whole world espoused the cause of the persecuted.

Such were the effects of persecution in this case, and they have been similar in a thousand other instances which might be mentioned. But further illustration of the impolicy of persecution, from its immediate consequences, seems unnecessary. Its remoter consequences, however, as affecting the character of the persecutor, are not so generally perceived. The spirit of history is a spirit of retributive justice. The partialities, which sway the judgments of men for a time, finally pass away, and the sentiment of justice, which is deeply seated in the human heart, gradually gains the ascendancy, and, at last, speaks out with a voice that fills the whole earth. There are two circumstances connected with the development of this judicial feeling of our nature, which give it a fearful authority.

The first of these is, *that it increases in power as men advance in knowledge and virtue.* As men increase in knowledge, they become better acquainted with the facts relating to distinguished individuals, and as they advance in virtue, they judge of character more justly. In an age of ignorance and corruption, the greatest enormities may be committed without being much known or censured. But such protection cannot be long enjoyed; in the progress of the human mind in knowledge and virtue, these mists are soon cleared away, and the actions of men begin to appear in their true light,—the injurer and the injured are both brought before an impartial tribunal, and receive a just verdict.

The history of the past fully proves that this process is constantly going on. As men become more virtuous, their sense of justice grows stronger, and they feel more deeply interested in seeing every one have his just deserts. The office of the judge becomes more prominent; there are more who regard themselves as set for the defence of truth and virtue. When, therefore, they behold, in the history of the past, the gross injustice which has been done to so many men of worth, and the false honors which have been so often awarded to the vilest of the vile, their spirit

burns within them to set these characters before the world in their true light. Accordingly, every year, and almost every month, is making some new development of this kind,—the judgments of former times are constantly undergoing revision, and not unfrequently a reversion, as the true characters of men become better understood.

From such a process persecutors have nothing to hope, but much to fear. It is sure to bring their name into reproach. And as this process will continue to go on as long as the world shall stand, approximating nearer and nearer to truth, and meting out to every man his just reward of honor or contempt, who can envy the persecutor or the tyrant his name? Could such men as Caiaphas, Nero and Domitian have foreseen this result, they surely would not have exposed themselves to so bitter an execration! But, blinded by their passions, and thoughtful only of the present, they rushed, as thousands of their successors in crime have since done, heedlessly, into everlasting contempt. And when time shall be no longer, and the curse of mortals shall cease to be heard, then shall the curse of God come upon them never to be removed.

The other law which regulates the operations of this judicial feeling, to which allusion has been made, is equally threatening to the persecutor. It is this. *The greater the innocence and moral elevation of the sufferer, the deeper our feeling of indignation towards the injurer.* Now it will be seen, at once, that this circumstance greatly enhances the danger of persecution; for all experience proves to us, that we are extremely liable to mistake men's characters, and hence may be oppressing the most gifted and godlike spirit, when we imagine, that we are only crushing a weak and worthless enthusiast. And if we should be found laying rude and unholy hands upon such an one, our fate is sealed for eternal infamy! Caution, upon this point, might be urged upon very similar grounds to that upon which the apostle Paul urges the duty of hospitality to strangers,—we should be careful how we persecute others, lest we should be found persecuting angels unawares. But who cannot distinguish an angel from a man? Many a one, as the history of the world most clearly shows. The world's angels are very different beings from heaven's angels. The beings which most men figure to themselves as such, in human form, are all glare and tinsel.

Angels, in Heaven's esteem, are of a very different stamp. In them there is an inward, instead of an outward greatness. They court not the public gaze, but are satisfied with the approbation of a good conscience. Their aim is not to make a display in the world, nor to live upon the breath of popular applause, but, by wisdom and virtue, by prayer and faith, and the due exercise of all the charities of life, to elevate their own and other immortal natures to a holier and happier state. Hence, unostentatious benevolence is their chief characteristic. But wherever they may be, they always act themselves, fearless of consequences, and at the same time they follow out, with the utmost simplicity, the promptings of their own free souls. Their dwellings are often humble, their garb unattractive, and their whole appearance, to the vulgar eye, altogether inferior,—the angel is all within. Here is one source of danger in mistaking the characters of men.

A single interview is sufficient to make us acquainted with a man's external appearance; but his inward being is not so easily understood. It may be developed in so different a manner from our own, that we may never be able fully to comprehend it. What, for instance, can be more diverse than the character of the inhabitants of New England and of the enthusiastic Germans. We call them Mystics, and they call us Empirics, and with equal justice. We do not comprehend and understand each other.

It would be well, if any one would adopt the same modest rule in judging of other men's characters, that Coleridge did in judging of the philosophical merits of authors, "never to understand their ignorance, whilst he was ignorant of their understanding," or, laying aside the quaintness of the language, and applying it to our purpose, "never to condemn others, till we have studied their characters sufficiently, to know that they have no merits." This may sometimes be done at a glance. A man may show at once that he is a villain, by an utter disregard of every thing which is honest and of good report, or he may show his weakness, by the absence of every thing like right reason; but often, as has already been remarked, the character of a man is not so easily determined. He may purposely shroud himself in mystery; or his mind, by nature, may be so constructed, that he thinks and acts

upon altogether a different scale from other men; or the peculiar influences under which he has been placed may have developed his mind and character in an extraordinary manner; or, what renders one the least intelligible to common minds, he may be more gifted, or more holy than others, and may discover visions of truth and duty which ordinary men never dreamed of, and which, therefore, they are not likely to appreciate. Whoever considers these difficulties, which lie in the way of arriving at a correct estimate of other men's characters, will have some idea of the perilous nature of the work of persecution. Even the most dispassionate and sharp-sighted man would be very likely to be led into mistakes in judging of others; how much more, then, a violent and stupid persecutor. He is just the character who, we should expect, would call good evil and evil good; a complete blindness to real merit seems to be the first element of such a character. Were the question put to him, which should be released, Christ or Barabbas, we should expect that he would cry out, "Not this man, but Barabbas." At all events, in the indiscriminate massacre which he makes of all who happen to differ from him in faith or practice, he will, in all probability, lay his hand upon those better than himself. Innocent blood, even when it is drawn from the veins of the vilest of men, always cries for vengeance from the ground; but when it comes warm from the heart of the purest and best of our race,—the priests at the altar of humanity,—it cries with fourfold vengeance; and insulted human nature, wherever the cry is heard, takes it up again and reëchoes it round the world! And vengeance deep and awful does descend and rest upon the guilty head of the perpetrator,—he is despised and hated of men and disowned of God.

Who, even at this remote period, can think, without the deepest abhorrence, of Cain, who slew his brother Abel, especially if he consider the reason why he slew him, "because his own works were evil and his brother's righteous." Nor are even the poetic merit and high reputation of Aristophanes sufficient to shield him from disgrace for uniting with the envious sophists in exciting the people against the venerable Socrates. And to ascend to a still more awful case, the chief priests and scribes of the Jewish nation, whose indignation does not kindle

within him, as he contemplates their deeds? Upon the whole nation, there has ever since rested a double curse,—the curse of man and the curse of God.

We almost shudder at their hardness of heart, and the awful responsibility which they assume, when, in order to determine the wavering Pilate, and in derision of his hesitating scruples, they cry out, in a bravado strain, "His blood be upon us, and upon our children!" Could a by-stander at that scene have foreseen all the disastrous consequences which that transaction would work to the Jewish nation, and fathomed the depth of that curse which they so unhesitatingly invoked upon their heads, how must he have trembled at their fate.

But a little more than fifty days had passed from the bloody act, when they had so far changed their views and feelings on the subject, that we find them, instead of glorying in it as they did at first, arresting and chastising his disciples, because, as they said, they were trying to bring his blood upon them. That blood, whose stain but a few days ago, you gloried in bearing, will be upon you. But why so fearful? Obviously because by this time they had had opportunity for reflection, and this had awakened a better spirit within them, and at the same time had opened their eyes to the magnitude of the crime they had been committing. Shame, therefore, began to take the place of glorying.

And this, we may presume, has been the feeling of all the better part of the nation, from that time to the present. For, whatever may be their views with regard to the divinity of this august personage, whom their fathers crucified, they cannot deny him the merit of being one of the purest beings which ever trod the earth. This their own Josephus acknowledges, and this the record of his life and sayings, left by his disciples, is quite sufficient to prove. Nor are they ignorant of the fact, that by nearly all the civilized world, this innocent victim of their vengeance is considered the very Son of God, and hence that while almost every nation has to bear the reproach of persecuting and killing many good men, they alone enjoy the very unenviable distinction of putting to death the anointed of God. No wonder they writhed under the charge of Peter, "Ye denied the Holy One and the Just, and desired a murderer to be granted unto you; and killed the Prince of life, whom God hath raised from the dead."

Under the influence of similar feelings, and desirous to "justify," as our author expresses it, "his nation from the reproach of deicide," Mr. Joseph Salvador, a physician, of Jewish descent, published at Paris, a few years ago, a learned work entitled "A History of the Institutions of Moses and of the Hebrew People;" and in one chapter of his work he gives an account of the *administration of justice* among the Hebrews. To that chapter he has subjoined an account of the trial and condemnation of Jesus, in the course of which he expresses his opinion that the trial, considered merely as a *legal* proceeding, was conformable to the Jewish laws. This is the account given by the *translator* of the work before us, of the circumstances which originally called it forth.

On the appearance of the above-named work, M. Dupin, an eminent lawyer at the French bar, doubting the correctness of that opinion concerning the trial of Christ, entered upon an examination of it, which resulted in the publication of the little volume now before us.

The transaction to which this book is devoted is, all things considered, the most important, undoubtedly, of any on record,—no other trial can take rank with the "Trial of Jesus." Unlike other trials, however, it derives none of its importance from external circumstances, but all from the character of the arraigned. There was no high-handed crime charged upon him, no thronging concourse of people, awaiting with breathless anxiety, though with divided sentiments, the issue, no array of learned and high-minded judges, no eloquent orators to accuse and defend him; but arrested through envy, at an unseasonable hour of the night, by a hireling mob of the high priests, deserted by all his disciples except two, and openly denied by one of these, brought before the most unjust and unworthy judges, surrounded on all sides by enemies, and those of the baser sort, the prisoner at the bar, standing alone in his purity, forms the only redeeming feature in the scene.

The details of this transaction, from its first beginnings to its final completion, as given by the Evangelists, are as follows. Scarcely had Jesus entered upon public life, when the purity of his character and the success of his preaching, excited the hatred and awakened the jealousy of the ecclesiastical dignitaries of the Jewish nation. Early, therefore, in his ministry, they began to entertain

designs of putting him to death. For this purpose, they not only watched every opportunity to find some cause of accusation against him themselves, but employed emissaries also, to seek his company under a false character, in order to draw something out of him which they might convert into a ground of accusation. But not succeeding in this way, and yet bent upon his destruction, they at length determined to seize him at the coming Passover, and trust to their wit and malice for accusations against him. Accordingly, on the return of the third or possibly the fourth Passover from the time of his entering upon his public ministry, the priests employed Judas, a false disciple, to betray him into their hands on the night following the paschal supper.

After having celebrated the Passover with his disciples, the Saviour retired with them, as he had frequently done before, to a district at the foot of the mount of Olives, called Gethsemane. And while he was here agonizing in prayer, Judas came out against him with a ruffian band, armed with swords and staves. When they had found the object of their search, Judas gave the signal by a kiss, and the mob seized and bound him.

And first they bring him before Annas, the father-in-law of the high priest, but he, after a few inquiries, sends him away to Caiaphas, with whom the scribes and elders were assembled, to hold a kind of mock trial during the night. After taking the evidence of false witnesses against him, and besetting him with captious questions, they pronounce him guilty of blasphemy, and give him up to wanton abuse. When it was day, the whole Sanhedrim come together, probably to give a more formal sanction to the irregular proceedings of the night. They pronounce him guilty, but they had, on their subjugation to the Romans, lost the power of inflicting capital punishment. Nothing short of his life, however, will satisfy them, and therefore they bear him before Pilate, the Roman governor of Judea, in order to obtain from him a sentence of death. And here another series of indignities occur. It was yet early, the cock having but just crowed. They arouse Pilate, however, and not being willing to enter the palace of the heathen governor, for fear of defiling themselves! and thus rendering themselves unfit for partaking of the paschal feast which was to follow, he comes forth and demands

of them what accusation they bring against their prisoner. They reply, in general terms, that he is a malefactor; but finding that Pilate is not disposed to give them a hearing on so vague a charge, they, as it would seem, by some private communication with him, inform him that he aspires to the kingly office, thus changing entirely the accusation upon which they had previously condemned him; charging him with a political instead of a religious offence, in order to make his crime capital in the eyes of the governor. On being asked by Pilate if he were a king, he at length replies that he was, though in a spiritual sense; whereupon the governor comes forth from the judgment-hall, or forecourt, where Jesus was placed, to the Jews without, and declares to them that he finds in him no fault at all.

Notwithstanding all the circumstances appeared unfavorable to the success of their enterprise, they, nothing daunted by the failure of their first attempt, speedily start new accusations against him. "And then," says the history, "they were the more fierce, saying, he stirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place." At the mention of this word Galilee, it seems to have occurred to Pilate that he might escape the dilemma in which he was placed, of either offending the Jews, or condemning one who, he was persuaded, was innocent, by turning him over to the governor of that province; accordingly he sends him to Herod, who was at that time at Jerusalem at the feast. Before this new tribunal he is subjected to a similar course of vexatious questioning and rude mocking as before Pilate, and finally is sent back to him arrayed, by way of derision, in a bright colored robe. Pilate now again assures the Jews, that neither he nor Herod finds any fault in him touching the things whereof they accuse him, and proposes, therefore, after having scourged him, to release him according to a custom which they had of releasing a prisoner at the Passover. He, therefore, puts the question to them, whether he shall release him, or a certain other prisoner, a notorious agitator and murderer, called Barabbas, and they reply, "not this man, but Barabbas." Pilate hesitates, both on account of an admonition sent him by his wife, and also from his own sense of his innocence and dignity; but is at length decided in his waverings by the all-powerful argument, "If thou

let this man go, thou art not Cæsar's friend." "Then delivered he him therefore unto them to be crucified. And they took Jesus and led him away. And he, bearing his cross, went forth into a place called the place of a skull, where they crucified him."

Such is a brief outline of this most remarkable transaction, as related by eye-witnesses. That such a trial would not be according to our laws, or the laws of any other nation with whose institutions we are acquainted, we readily perceive; nor can we well imagine how the penal code of any nation, especially of so enlightened a nation as the Jews, could have been so corrupt as to sanction so irregular proceedings,—such as employing spies upon his conduct, suborning false witnesses, holding a mock trial upon him, before a tribunal which by its own confession had not the proper cognizance of such causes, and then bringing him before the proper tribunal, but there changing the ground of their accusation, and employing every artifice to procure his condemnation, against the clear convictions of the judge, and at both trials subjecting him to contumely and insult,—how improbable, we say, does it seem that such proceedings should be sanctioned by the laws of so enlightened a nation as the Jews! Every one pronounces them illegal at once.

But what we *feel* to be true, M. Dupin, in the work before us, has *shown* to be so. He has discussed the subject in a most masterly and scholarlike manner; taking the very principles laid down by Mr. Salvador, in his chapter on the administration of justice among the Hebrews, he has shown most conclusively, that the trial was every way irregular, and the condemnation unjust.

The first section is very properly devoted to giving an analysis of the above-named chapter of Mr. Salvador. From this and other sources upon which he draws in different parts of his book, our author has, with one slight exception, fully established the following points.

1. That in no nation was liberty of speech more unlimited than among the Hebrews.

2. That the laws of the Hebrews were very far from being *sanguinary*. In confirmation of this he quotes the opinion of several of their lawyers. This is their language. "A tribunal which condemns to death *once in seven years*, may be called *sanguinary*."—"It deserves this appella-

tion," says Dr. Eliezer, "when it pronounces a like sentence *once in seventy years.*"

3. That they secured to every one, in an eminent degree, the benefit of a fair and equitable trial. Take the following extract upon this point. "The whole criminal procedure in the Pentateuch rests upon three principles, which may be thus expressed; publicity of the trial, entire liberty of defence allowed to the accused, and a guaranty against the dangers of testimony. According to the Hebrew text, *one witness is no witness*; there must be at least two or three who know the fact. The witness who testifies against a man, must swear that he speaks the truth; the judges then proceed to take exact information of the matter; and if it is found that the witness has sworn falsely, they compel him to undergo the punishment to which he would have exposed his neighbor. The discussion between the accuser and the accused is conducted before the whole assembly of the people. When a man is condemned to death, those witnesses whose evidence decided the sentence, inflict the first blows, in order to add the last degree of certainty to their evidence. Hence the expression, *Let him among you who is without sin, cast the first stone.*"

4. That the Jewish law prohibited all proceedings *by night.*

5. That it forbade all judicial procedure on a *feast-day*, under the penalty of being null.

6. That the Jews, at this time, had lost not only the power of condemning to death, but the entire cognizance of capital cases. The common opinion upon this point has been that the Jews had the power of *trying even capital offences*, but that the *execution* of the sentence depended upon the will of the Roman governor, in whom alone the executive power was vested. Our author combats this opinion with much plausible though not quite convincing argument, maintaining in its stead the doctrine just announced.

These points being established, he proceeds to test by them the legality of the trial of Jesus. And how will it bear the test? Can Mr. Salvador's conclusion, "that, considered merely as a *legal proceeding*, it was conformable to the Jewish laws," be sustained; or will it appear that the trial and condemnation of Jesus, like the rest of the

treatment of the Jewish nation towards the Saviour, were both illegal and unjust? It requires no unusual penetration to perceive the utter disagreement between the proceedings at this trial and the laws of the land as here stated;—that indeed must be a very ingenious pleader, who should be able to show the least congruity between them.

Was it *legal*, in a country where there was unbounded liberty of speech, to employ spies to seek his company under a false character, “that they might take hold of his words,” and even to urge it as a part of his crime, that he “taught the people?” Was it *legal*, in a country where a tribunal was considered *sanguinary* if it condemned to death *once in seventy years*, to drag to death one whom the judge repeatedly declared to be innocent? Was it *legal* for the accusers, under a government which provided in an eminent degree for the fair and equitable trial of every one who was arraigned, to employ false witnesses against a man, to shift the ground of accusation according as they discovered it would be most likely to secure his condemnation, and, in short, to employ every means with the judge which was calculated to extort from him a sentence of death, contrary to his will? With the laws of the land thus distinctly brought before us, it needs no special pleading to prove the gross illegality of such a trial in nearly all its details from beginning to end.

It would give us pleasure to present some specimens of the very successful manner in which our author conducts the case; but the length to which these remarks have already been extended, must be our apology for referring our readers to the book itself. The book throughout is characterized by great candor and kindness of spirit. The style is sprightly, the legal learning ample, the logic clear, and the conclusions, as a general thing, sound. We have noticed some few instances of deficiency in an exegetical knowledge of the Scriptures. We will mention but one case, and that relates to the character of the force which was employed to seize Christ. He calls it a “ruffian band,” and so undoubtedly it was, but he adds, what we do not see sufficient reason for believing, that “if in the crowd there were any Roman soldiers, they were there as spectators, and without having been legally called on duty; for the Roman commanding officer, Pilate, had not yet

heard of the affair spoken of." The reason, therefore, which he assigns for denying that there were any Roman soldiers there, legally called out for the purpose, is, that Pilate, whom he calls the commanding officer, had not yet heard of the affair. And it is true that there is no mention of the previous proceedings when they came before Pilate, and little appearance in any thing which he does or says, of his being acquainted with those proceedings; yet it cannot be denied, that there was a band of soldiers there with a captain over them, as is expressly asserted by John, using the very terms which were technically applied to the Roman army, in his narrative of the proceedings, and that these soldiers appear not to have fallen under the censure of the governor in the least, since they unhesitatingly bore the prisoner into his presence, and guarded him while there. They act, therefore, as if they were on duty, and are treated as though they were.

There is one other circumstance connected with this book, which we must not forget to mention; it is the production of a lawyer, and has received its present English dress from the hand of a lawyer. We must express ourselves greatly obliged to the legal profession, for the service it has thus done the cause of religion, and would hope that it may be often repeated. When they appear in this character, and acquit themselves after this manner, we must cordially extend to them the hand of fellowship, and bid them God speed.

ARTICLE IV.

CENTENNIAL ADDRESSES.

An Address, delivered at the Centennial Celebration in Wilton, N. H., Sept. 25, 1839. By EPHRAIM PEABODY. With an Appendix. Boston. B. H. Greene. 1839.

An Address, delivered at the Centennial Celebration in Peterboro', N. H., Oct. 24, 1839. By JOHN HOPKINS MORRISON. Boston. 1839.

The Cape Cod Centennial Celebration, at Barnstable, Sept. 3, 1839, of the Incorporation of that Town, Sept. 3, 1639. Barnstable. S. B. Phinney. 1840.

ALL these "collections" are elaborately drawn up, and crowded with valuable matter. So, at least, it appears to us. Others may entertain different views of what is valuable, and of what is suitable to occasions like these mentioned above. They may require, if not more declamation, more dissertation, than these pamphlets contain. Something of this is well in its way. Something is perhaps indispensable, as a sort of cement to that more practical and substantial material which may be considered the brick and stone portions of the structure. We repeat, however, that what we look for chiefly,—what we need most,—what posterity, in an especial manner, will more and more look for and need in the lapse of the rolling years and ages,—is not the declamation, or the dissertation, but the *details* of the case. As the great orator expressed himself on another subject, we say as to this,—give us facts, facts, facts.

In local histories, especially, such is the case. These are expressly intended, and essentially adapted, or should be, to be referred to, and to be inferred from, as treasures of local knowledge. It is the business of the philosopher the statesman, the scholar, of the general historian, of the people at large still more, of any body rather than the local historian himself, to philosophize, or theorize,—any farther than is indispensable to

his great duty of developing the truth. The more *he* undertakes to do what does not belong to him, the more he must be expected to fail in what he does. Local detail is voluminous. It requires laborious condensation, accurate classification, intelligent selection, and it will still be comparatively unwieldy at the best. This is labor enough, for one man. It is at least enough for *him*; the labor of doing justice to facts; a science by no means so ordinary, or so easy, as by some writers it would seem to be esteemed. The service rendered by the intelligent and faithful compiler of works like these, though neither very voluminous, nor at all assuming in any respect, is by no means a slight one. It is one, on the contrary, that humble and dull as it may seem to some, and laborious as it certainly is, can scarcely for these very reasons be appreciated too highly; for these are labors which few men are either qualified or contented, for these same reasons, to perform. Their value, also, is in proportion to this labor, and is worthy of it. They grow, like the leaves of the Sybil, more and more valuable, and more and more interesting, as with the lapse of time the difficulty of preserving the materials they contain increases. The pertinency or destination of the matter in question may not be seen at once; but some time or other, by somebody or other, it will be. The least particle of genuine truth, therefore, is not to be despised; and it is the province of the local historian to see that it is not neglected. It should be all golden dust to him. It is all to be sifted from the sands of oblivion at all events, let the ultimate use to be made of it be as it may. The slightest characters, the very points, the half-obliterated inscriptions, *may* help us to read whole volumes. The dilapidated fragments may be found, ere the task of excavation is complete, to be sections of some great fact, capable, after an abeyance of ages, of being fitted together again by the juxtaposition of its "*disjecta membra*;" and so given back, like the restored statue, or the deciphered manuscript, to the world. The local annalist, who is faithful to his work,—if he has especially the enthusiasm in his profession, which alone can render that faithfulness either an endurable or a successful labor,—will be always watchful of the relations which the smallest things he meets with *may* hold with each other, or with greater things, or both. Nothing in fact is small to him. He has "unlearned contempt."

We noticed, a year or two since, in a fine collection of autographs belonging to a southern friend (Mr. Tefft, of Savannah), a highly interesting original letter of the brave Kosciusko;—a specimen worthy of repute among the craft, and in this instance certainly estimated as its character and its rarity deserved. The proprietor, when he began searching for such an autograph, was in possession of no data at all for obtaining one. Undiscouraged, however, by the prospect, he plied his correspondence vigorously, and set in motion all the other machinery in such cases approved of. For months it was a fruitless toil: but finally a distant friend found him a simple signature of the gallant Pole; and the precious relic was deposited with some thousand others in one of his huge quattoes. Years passed away. The search was never abandoned meanwhile. Finally came another specimen from another correspondent, in another section of the country. It was a letter of Kosciusko's, wanting nothing but the name. The two specimens were compared. The scraps of paper fitted precisely together, and proved to have been once parts of the same whole; and in such connection, after so long a separation, and adventures of travel which we shall not stay to imagine, they are now carefully preserved. Just so is the perseverance of the diligent history-seeker constantly rewarding itself. It finds its facts, like the autograph, in pieces. It works on, and waits on;—never discouraged by the smallest returns, and never satisfied till it has gathered and fitted them all together.

There are vast treasures of historical material in this country, requiring such a spirit of research to bring it out; richly sufficient to pay such labor; and perishing, or at least likely or liable to perish daily, for the want of both. Vast treasures, we say. The amount and the worth of them are beyond calculation. They are here, and there, and every where. They are undervalued, unnoticed, unknown. They are records, recollections, traditions. The dust of oblivion is gathering over some. Others are being constantly destroyed. The generations, whose memories are the sole depositories, or the only competent interpreters of many more, are fast passing away. The possibility of writing the history of some passages of the past, of the deepest interest, but thus far either wholly unknown, or

so misrepresented as to make it a pity that they were not so, has, in this way, perhaps, already been extinguished. In other cases materials are abundant, and ask nothing but prompt attention, to be rescued for the use of a future period, if not of ours. Such is still the case, to a great extent, in regard, for example, to the navy of the Revolution, even now that Mr. Cooper has given it some attention. What history is there of that subject, which, for completeness, deserves the name? What notion of it will posterity be able to conceive from such as there is? What notion are *we* able to conceive of a state of things, and of a series of events, decidedly among the most remarkable, the most spirited, the worthiest of record, which in the same department the world has seen? Where are the biographies of those gallant sons of the sea who carried triumphantly, through the "battle and the breeze," and amidst fleets of the proudest naval power in Christendom, the first flag of the Union? What has become of the Whipples, the Manlys, the Mugfords, the Tuckers;—men, some of them, who, after supplying the poor army of Washington with the first cannon they ever used,—with almost the whole ammunition they had for years, when they needed it most,—with their shoes, stockings, coats, their provisions even,—snatched as it were from the very teeth of the enemy,—died beggars, after all, in our chief cities; or were slain in the midst of their achievements, and in the prime of their lives; or, it may be, lingered on,—like the hero who captured eighteen British store-ships off the Capes of the Delaware, at one swoop, till, within a year or two, storm-beaten as one of his own continental sloops, but with the signal of an invincible spirit flying to the last, he has gone down, bearing a history in his own memory richer than any Indian cargo he ever captured, to his grave. Where, we ask again, are the biographies of these men? How many are there among us who are familiar with so much as their names? These, unfortunately for their own fame, were not writing, but fighting men. They were men who acted out their patriotism, and their heroism, and had no time nor thought for recording it. Some of them, probably, could not write their names. And yet they could remember every thing they had done, precisely as it was done; and every thing they had seen and heard besides. A whole history of the navy,—of

such a navy as, for equipments, management, character, and adventure, never was known before, nor ever will be again,—a history without which that of the army, or of the country itself, during the period of its activity, can be but half understood,—might have been gathered from the reminiscences of this brave and hardy band. Where it can be had now, we should like to know. If any where, by any means, to any extent, the opportunity, such as it may be, must be fast passing away.

The same remarks are applicable, though perhaps not with equal force, to the whole Revolution. The spirit of this great struggle is, or was, in the *details* which what are called our *histories* have not deemed it dignified, or would not take the pains, or find the means, to notice as they deserved. The outline only is preserved. The filling up, the flesh and blood, of the history,—all that constitutes a picture, which shall be not the measure merely, but the living likeness of the times,—has perished, or is in the way of perishing, with the generation (many of them still as hale as ever in their green age), who are the only original holders, interpreters, and actors of the facts. These men, and only these, can give us the context also of the facts,—the explanation,—in the condition of the country, and the character of the people; in their own condition, and character, and experience; in the private, daily, domestic annals and anecdotes, which, small though they seem in detail, are, woven together and wisely studied, the motion, hue, pulse, the whole investiture of life, without which the public history to which it belongs and sustains, is but a ghastly skeleton of dates and names. This, however, is a subject not to be pursued here; we mean only to say, that, respecting a great part of the past of this country, as well as of all others,—of this, where there is no excuse for it, as well as of those, where there is,—the history which is saved, as compared with that which is not, is little more than hieroglyphical. It just shows, obscurely,—and it will show more and more obscurely to those who follow us,—that something is indicated, which is not, and never will be understood. It indicates where history should have been,—where, perhaps, it might still be found, in the depths of the Herculaneum which lies all around and beneath us. A Herculaneum, indeed! Would it were so destined to be disinterred! Would we could be assured of

a preservation (like that of the buried cities), where it lies. Would, that, despite our negligence, it could be expected to remain, in its ashes, all perfect as it is, awaiting the laborious and yearning search of generations who may one day find the leisure, and feel the interest, which would seem in so strange a degree to be wanting to ours!

No excuse, we said. The historical wealth of this country is unequalled by that of any other, in any age. It is equalled by nothing but the world-arousing interest of the long series of new phenomena in the progress of the race,—new problems solved, new principles developed, new experiments tried, new revolutions achieved, new developments of human rights and human destiny,—laid bare before the world's gaze,—which it illustrates; and by the comparative indifference with which the whole has been regarded as a subject of record, and as the source of a great duty for us to discharge; as a vast property which the country and posterity, and the cause of humanity,—elsewhere, and every where,—in all time,—when we have wasted it,—will demand in vain at our hands. With few exceptions, what has been preserved thus far of this abundance, has been preserved, not so much by care, as despite the want of it. It remains, because it could not be destroyed; like here and there some solitary copse of splendid woods, in the midst of the sultriness of a broad, bare, weltering region, where the fire and axe of the reckless settler have carried every thing else before them. Our history has been "cleared up," almost as our country has been. He who plants a tree, says Irving, is a public benefactor. He deserves to be remembered by after generations. And so does he who spares one. So does he who plants or saves a truth;—a great and worthy one, it may be;—or a means of preserving one:—he deserves far more. *They* should bless his memory, who, in other days will rejoice in its greenness, and repose in its shadow; and will see new truths, too, one by one luxuriate from its roots and its branches, all round, as from those of the banyan, till they have reared up as it were a vast and verdant temple in the shade.

How forcibly these remarks, so far as they are correct, must apply to the case now before us,—as an example,—we need not undertake to show. The little things of great value, as we have described them,—the golden dust,—the

characteristic and curious trifles concerning such men, in such circumstances as these men were placed in who are commemorated here,—must be expected to be of infinite interest; and in our estimation they are so. The general, formal, public history is already familiar to every reader; and so are the leading traits of the character of the generation who are the heroes of it. This, of course, is important. It is indispensable. It is only, however, what we have described it. It is not so much that real history which we want most, and which after ages, as tradition gradually disappears, and “distance lends enchantment to the view,” will want far more; but it is rather the frame to build it on. It is the outline, the generality, of both the history and its heroes. We need now the private, which corresponds to the public part of it; the little things which led to the large, and sustained them, as the soil about the tree supplies its roots. We want the tree transplanted, roots and all, with all its native earth around them. We want to know what such men as we are referring to said, as well as what they did; and why they did it; and how. And it is not for the gratification of curiosity alone;—the curiosity we always feel, and which every body does, in whatever can be learned, however trivial in itself. It is that we may really *know* them; it is that by finding out more, we may better understand what we knew partially or superficially before. It is to use the detail and especially, the *personel*, as the key to the whole character, and the whole career of the individual; and to make our acquaintance with the individuals the interpretation of the aspect and acts of the collective body. To know *such* men, especially, as *these* were, in private,—to know all we can learn of them—is to secure the best explanation of their whole history and every part of it. We certainly cannot understand them thoroughly as politicians, as statesmen, as adventurers, as law-makers, as the founders of institutions, as the fathers of the republic, without understanding them also, and thoroughly, as men.

If this is the *gossip* of history which we are asking for, and as such is liable to be stigmatized by some as unworthy of a place in it, we are sorry for it; but we have great respect, nevertheless, for such gossip (whatever may be our estimate of some other kinds we wot of). The more of it our town-histories, especially, can preserve, the

better, by all means. It is a poor philosophy which disdains these little things. They need not take the place which belongs to other and greater ones. They should not exclude any thing which deserves a place. But some room, their own place, should at least be allowed them. We do not ask for a selection of truth, to make a history of. We ask for truth,—all sorts of truth,—as it was and is. We want the whole, as the whole; and we want it that we may understand every part of it. The selection can be made afterwards. We can make it for ourselves.

This is a long preamble; but, considering the importance of the subject, we trust not too much so. At all events, it may save the necessity of resuming the subject on future occasions of the like kind. The general views with which we regard all these local compilations, now become and becoming so considerable and so important a part of our national literature, must have been sufficiently explained to require no repetition.

We must say something now of the discourses named at the head of our essay. Or, rather, having intimated the general character of *both* of them,* which is essentially the same (and it is worthy of note, *en passant*, that they came from the pens of two clergymen now settled as colleagues), we propose to take up one of them somewhat in detail, as a specimen, and a very good one, of the class it belongs to. Of the two, Mr. Morison's is a little the more minute, if not the more pains-taking, being indeed, in this respect, one of the very best of these historical compositions we have seen.

In October last, then, the good citizens of Peterboro,' N. H., resolved, in imitation of many of their neighbors in that region, to celebrate the one hundredth anniversary of the settlement of the town. In addition to a variety of letters, speeches, sentiments, &c., read and delivered on the occasion, we have also an oration by one of the sons of the town, the Rev. Mr. Morison, of New Bedford;—a name famous, by the way, at Peterboro,' in early days, and from that stock since scattered all over the United States. This oration is, as we have hinted, one of the best which to our knowledge and taste, any occasion of the kind has called forth. At the same time, it is a characteristic specimen of

* We regret not to find Dr. Palfrey's Discourse in the Barnstable pamphlet.

a large class [of like performances ; as the history of the place detailed in it, is of a large class in the settlements of the North. We shall, therefore, and, with a view to the duty of "gathering up the fragments that nothing be lost," proceed to notice and borrow, without further ceremony, some of its contents.

Our country has been populated in a singularly miscellaneous way, first and last, as every body knows. Peterboro', Londonderry, and other neighboring towns, were settled chiefly by a colony of people from the vicinity of a city of the name just mentioned, in the north of Ireland ; being called "Scotch-Irish," however, inasmuch as their fathers migrated from Scotland to that country,—on occasion of a large grant of land by James I, as a reward for aid in suppressing a Catholic rebellion. Hence, we may remark here, something of the hatred between the two races, and doubtless, also, something of the feeling which still continues. Even in New England, the animosity against these Irish immigrants was stronger then, than it has been at any later date. The various colonies we now speak of, found this out to their cost. It is related, that soon after they began their settlement in Londonderry, a party from Haverhill, headed by one Herriman, came in order forcibly to expel them. It was on Friday afternoon, and the settlers, with their wives and children, had got together under an old oak, to attend, according to the good old Presbyterian fashion, the lecture preparatory to the communion, which was to be administered on the following Sabbath. Herriman stopped his party, and listened till the services were over, when, deeply affected by what he had seen or heard, he said to his followers, "Let us return ; it is in vain to attempt to disturb this people, for surely the Lord is with them."

In 1737, another expedition came out, including the Wilsons, Smiths, and other families. "Old aunt Nay" was also one of the number, being then ninety-seven years old, and Mr. Morison, whose informant is a great aunt, eighty-four years old, tells us how she used to relate, that as the vessel approached the wharf in Boston, one gentleman among the spectators, after inspecting them closely, said, "Truly, these are no poor folk ;" and she always added, "he was an awfu' great gentleman, for he had ruffles on his fingers." It was noised about that a pack

of Irishmen had landed, and they were much annoyed by the observations that were made upon them. "Why," said one, "these people are white!" "So they are," said another, with not less astonishment, "as white as you or I." "It made my blood boil," said the elder Wm. Smith, who was then about eighteen years old, "to hear ourselves called a parcel of Irish."

This prejudice subjected them to a more serious inconvenience, and rendered it difficult to procure lodgings. They however succeeded in getting a Mr. Winship, in the eastern part of Lexington, to take them for the winter. His neighbors, especially during the intermission on Sundays, would crowd around him, and remonstrate loudly against his harboring these Irishmen, till at last he would listen no longer, but told them, if his house reached to Charlestown, and he could find such Irish as these, he would have it filled up with Irish, and none but them.

Thus the settlement began; but no progress was made in it for ten years or more, during which time the Indians were very troublesome, and alarms frequent. One who would realize what the early settlers suffered, should read these Discourses. Then there were other hardships, of course, and very severe ones. Until 1751, there was no grist-mill, and they were obliged to bring *all their provisions on their backs, a distance of twenty-five miles*. For many years there was not a glass window in the place. Their dwellings were miserable huts, with not a board upon or within them, until 1751, when three frame-houses were erected. Most of the frame-houses first made were poorly built. In one, considerably later than this, when the family had gathered around the table, the floor suddenly gave way, just as the good man was asking a blessing, and the whole party, dinner and all, found themselves in the cellar.

Again, the first meeting-house, which must have been erected as early as 1752 or 1753, for several years was furnished with no other seats than rough boards laid loosely upon square blocks of wood. So, for a long period, there were no oxen, and still later no horses. The first mill-stone used, was drawn (in 1751) more than a mile and a half, by seventeen men and boys. Their food was meagre in kind, and not often abundant in quantity. Bean-porridge, potatoes and samp-(corn)-broth were, for the first twenty years, the principal articles of diet. The women

competed with the men, and sometimes excelled them in the labors of the field. There was no bridge until 1755, and the roads were fit only for foot passengers. All this was "tough enough." Even our western settlers, of the present day, would shrink from it, for *their* troubles are slight as compared with *these*. And yet the old settlers had their account in them. They enjoyed, for instance, good lusty health; they lived long. Three, who came from Ireland, reached their ninety-eighth year. Corn-broth was the favorite food.

In about thirty years, things began to mend. This might be called the second era. Oxen became more common. The richer part of the inhabitants might be seen going to meeting on horseback, the good man before, his wife on the pillion behind; while at noon the children would gather round with almost envious eyes, to admire this curious and sumptuous mode of conveyance. All marketing was done with a horse. Butter was carried by tying two casks together and placing them across the horse's back, like panniers. In this way, the wife of Major Wilson (grandmother of General Wilson, of Keene, we believe) often carried her spare articles to Boston, while her son James was in Harvard College, between the years 1785 and 1789. The first chaise was introduced in 1793, and the first one-horse wagon in 1810. For a long time, Mr. Morison was the only mechanic, and he was a millwright, blacksmith, carpenter, joiner, stone-cutter, gun-maker, and all the rest in one. He built the first saw and grist-mill, a great event to all the neighboring region. It seems the owner's wife, a very good woman, tended it, and she would take no toll from the poor; but when her customers were there at meal-time, "she would constrain them to partake of her fare, and often to remain through the night." Log huts, which had been universal (1770), were now going out of vogue. Two-story frame-houses were begun, the first in 1753; the first *brick* one not till 1811. These houses had an old-fashioned, rude comfort about them, of which, now-a-days, only occasional traces are to be found. Mr. Morison's description here is highly graphic, and too good to be omitted or abridged:

"The kitchen stretched nearly across the house;—at one end was the only *dresser*, filled up with pewter platters and basins of every size,

and shining bright, and telling many a story to the beholder of savory broths and Indian puddings, and possibly of pumpkin pies even. The fire-place, which seemed to reach through half the length of the room, and was four or five feet high, not only contained between its capacious jambs logs two or three feet in diameter, and almost sled-length, heaped one above the other, with the proper accompaniments of fore-sticks and small wood, but back, in one corner, was an oven big enough to receive the largest pots and pans, in which beans and brown bread ever were baked; and in both corners, under the chimney, was room for benches, where the children might sit on a winter's evening, parching corn, while the huge green backlog and backstick were simmering and singing, and three or four little wheels, with various tones, were joining in the concert; and the large cat, upon the wide stone hearth, interrupted occasionally by a gruff look from the dog, was industriously purring out her part of the accompaniment. There by the blazing fire (for it would have been extravagance to have burned any other light), the children sit, with attention divided between the stories and the corn; and the young people, stealing now and then a sly glance or joke at the expense of their elders, burst out often into a chorus of laughter as their fathers, with grotesque humor, narrate the hardships and strange adventures of their early settlement, or dwell upon their favorite theme, the wonders of the old country, and especially 'the preëminence of Ireland,' against which all their anger is now forgotten. At length the time for retiring has come, and apples and cider, after taking their station for a time upon the hearth, are served up. And now (for the guests, though neighbors, are expected to remain till morning) a candle is lighted, and the big Bible is brought out; the oldest man receives it with reverence, and after reading a chapter with a voice of peculiar and unaffected solemnity, all join in prayer, and the elder people withdraw. Now is the time for the young. No longer with suppressed laughter, but with a loud and boisterous merriment, the evening is prolonged. The call from the sleepers, whose slumbers they have broken, produces only a momentary check. How long they sit up, nobody knows; but before light the young men are gone, for they must spend the day in the woods. The common mode of neighborly visiting among the women, was to go in the morning, carrying with them, not unfrequently a mile or more, their little wheels, and returning before dark; thus enjoying all the advantages of good fellowship without loss of time."

Here we must part with domestic matters for the present, not forgetting to mention that the *first apple-tree* "set out in Peterboro', by John Swan," is still alive; and that the first *cider* was made by Mrs. Smith, the apples being pounded in a barley-mortar and pressed in a cheese-press. This lady was, we presume, the mother of the venerable ex-governor, of the same name, still living in Exeter. Thus much for what we may consider the first and second eras of the settlement.

We have now followed up the course of things to the eve of the revolutionary war. This event altered the

circumstances of the people essentially. It also brought out their character, for truly was it a time to "try men's souls." We might have expected that so distant and sequestered a community would have escaped the contagion of the excitement, especially as they were of foreign origin, and of a recent date. At least, we might have looked for division among them. But there was nothing of the kind. All the Scotch love of liberty, all the Irish enthusiasm, broke out at once; and so, says Mr. Morison, news of the Lexington battle fell upon them like a sudden trump from heaven, summoning them to the conflict. "We all set out," says one, who was then upon the stage, "with such weapons as we could get, going like a flock of wild geese, we hardly knew why or whither." The word came to Captain Thomas Morison, at daylight, that the regulars were upon the road; in two hours, with his son and hired man, he was on his way to meet them; they on foot, he on horseback, with a large *baking* of bread, which had just been taken from the oven, in one end of the bag, and pork in the other. This is but a sample of the general spirit which spread through the town, among men and women. "I was willing," said an old lady, whom the annalist questioned about these times, her pale cheek kindling as she spoke, "that my father and brothers should run their chance with the rest." "I will not taste your *tea*," said another woman, the same day, "*I would as soon drink a man's blood!*" What a graphic picture is here of the patriotism of that generation! How much better are such details for the purpose than a volume of general eulogy or description. Two *facts*, indeed, are worth all this: one, that at the battle of Bunker Hill, though there could not have been more than seventy or eighty families in the town, *twenty-two* of the citizens were present, and *seventeen actually engaged in the fight*; and the second, that seventeen days before the declaration of independence, eighty-three of the citizens signed a resolution, to go all lengths in resistance to English power. This included all the able-bodied men in the place, save only those already engaged in the army!

It is well to bear in mind here, that these were the same men who had been fighting the savages all along. Some twenty or thirty years before this date, we find it related that on one occasion a report was spread in the

village that the Indians had fallen upon the settlement at Keene. Immediately Capt. Morison with his company set out, and, in the heat of summer, marched more than twenty miles, through the woods, to rescue their brethren from an enemy of unknown strength, and who seldom spared a foe. Upon arriving at Keene, the men were found mowing peaceably in the field, "and so much were they affected by this act of kindness, that they could not refrain from weeping." No wonder Mr. Morison claims the credit of "*courage*," for such a race as this. He tells us elsewhere, that during the French war, when there were not in the town more than forty families, six of the citizens were slain in a single day. And so it was after the news of the battle of Lexington. Of the seventeen engaged at Bunker Hill, one man (remarkable for his skill in throwing stones), after exhausting his ammunition, unwilling to retire, seized upon stones, and hurled them, not without effect, against the enemy; another, after fighting as long as it was possible to fight, in the retreat, stopped his companions, while yet in the midst of danger, and when they had refreshed themselves from their canteens, exclaimed, "Now let us trust in God and tak the tother run." Randal M'Al-ester was severely shot through the neck. Thomas Green, in a fainting and almost expiring state, was saved by a friend, who carried him on his back from Bunker Hill to Medford. Lieut. Scott, early in the action, had one of the bones of his leg broken just below the knee. He continued coolly passing musket balls, and handing them to his soldiers. He was among the very hindmost in the retreat, when he received in his thigh, and lower part of his body, four additional balls, and bleeding from nine orifices, fainted upon the field. The end of it was, the British took him to Halifax, where, after a while, he contrived, with an old knife and a gimlet, to break prison and escape, and so reached home the following August.

Now what can even tyranny do with such spirits as these? It is by such samples that we get at the true secret of the Revolution, and the result of it. To be sure, it was by no means courage, nor even patriotism *alone*. There was a religious feeling in it; this was generally a religious generation. They went to work conscientiously, and therefore with might and main. The *Bible*, we are told, was to them prophet and priest. With all their

reverence for the public ministrations of religion, their reverence for the written word was far greater. In the next place, the practice of family prayer was observed. Morning and evening the Scriptures were read; and if the flame of devotion burnt dim in the house of public worship, it was not permitted to go out upon the family altar. Besides, they had preachers more powerful than man. They were strangers in a strange land; in the midst of perpetual alarms and dangers, sickness, death, and all the vicissitudes of life entered their dwellings in the wilderness, and, through its loneliness, spoke to them as they never can speak, in a more cultivated place. These remarks are made by Mr. Morison, in a connection to show how it was that any religion could survive among them, without good ministers and preaching, and especially with bad ones, for in this matter, they happened for the last half century to be peculiarly unfortunate. The first pastor was a gross drunkard. Of the second who came, but transiently by good luck, it is said, that the following is nearly an exact account of the exordium to one of his discourses. "This is a stately house; who meet here? The folk, they meet here; and the de'il, he meet here too; and he's among the foremost and fattest o' ye. An' he's peeking out at ye, like a wee mouse in the wa'; ye dinna see him but he kens ye. An' now where's the gun to shoot him wi'? Here it is," said he, lifting up the Bible and taking aim, "here is the gun,—too! too! he's deed, he's deed."

The preaching of that period was usually without notes; the sermons very ordinary, very long, and made up much of repetitions; especially of a continual play upon the words of the text.

The second minister who was settled, when *treated to toddy*, at a public house, by a man of no good repute, expressed himself delighted with his companion, and wished he had a whole church like him. Those were not times of temperance societies, but still this man far outstripped his people. His conduct, finally, provoked a *lynching*, the only case of a mob known in the town's annals. Some of the young men at a party, one night, blacking their faces with soot, disguising themselves in every uncouth dress, and provided with a rough spruce pole, knocked at the door of Mr. Agnonan's house, and

when he, suspecting no harm, came out, if from the bed, three of the strongest among them, seized him, placed him on a pole, and the whole party, with shouters and howlers, the tinkling of cowbells, and the blowing of horns and pumpkin-vines, carried him a full half mile, and threw him into a muddy pond. The poor man tried the law with his persecutors, but in vain; nothing could ever be *proved*.

The progress of *manufactures* in Peterboro' has been creditable to the enterprise of the place. The capital vested in them now is rated at \$300,000. Yet, we are told, the grandmother of Gov. Miller paid for 400 acres of land in fine linen, made entirely (except getting out the flax) by her own hands. With the exception of the hats and the wedding-gown, which was usually of satin, and handed down as a sort of heir-loom to children, and grandchildren, even (three generations not unfrequently being married in the same dress), all the articles of clothing were manufactured at home. There the wool was carded, woven, spun and colored, and made up into garments. The hides were indeed sent away to be tanned; but the same hides were brought home as leather, and the shoemaker came always to the house, with his bench, lasts and awls. To use foreign goods was considered great extravagance. After the first store was opened in 1771, one hundred dollars was the price usually paid for a calico gown. Almost every article of food and clothing was then prepared at home. The first clothier's shop, for taking in wool to card and cloth to dress, was built in 1780, and this was the only factory in town till 1793, when, on the spot now occupied by the Phoenix factory, a wooden building, two hundred feet long and two stories high, was erected by Samuel Smith, and was the wonder of the whole country. Mr. Smith had in this building, a paper mill, an oil-mill, a saw-mill, a clothier's shop, a trip-hammer shop, a wool-carding machine, and a dwelling house. In this connection, we quote a paragraph from the letter of Isaac Parker, Esq., of Boston, to the Celebration committee:

"With the manufactures in Peterboro' I can claim an early connection, as well as one of more recent date. More than forty years ago I was an *operative*, and used to *set card teeth by hand* for one of her citizens, for which I was paid four pence a pair, *not in cash*, but 'store

pay.' By close application in my leisure hours, I could set one and a half or two pairs a week. I was an owner in the Peterboro' factory, and was present at the commencement of its operations, in 1810; and that, I believe, was the second cotton factory in the State. Since then I have been interested in *most* of the factories established there, and have done business to a considerable extent for them *all*."

Another Boston merchant, Samuel Appleton, gives the following reminiscences, on the same occasion. He says:

"Fifty-nine years ago last April, a man with a drove of cattle passed my father's house in New Ipswich, on his way to a pasture for his cattle, in the town of Hancock. Being in want of assistance to drive his cattle, and seeing a flaxen-haired boy at the door, he bargained with my father that I should assist him on the way, as far as the mills in Peterboro', distance ten miles; for this service, to be performed by me, my father received *ninepence lawful money*. We arrived at the mills,—a rickety saw and gristmill, standing on the site where the Peterboro' factory now stands,—about four o'clock. The man of cattle offered me half as much as he had paid my father, and a night's lodging, if I would go on with him through the woods, three miles, to Taylor's tavern. I readily consented, and pocketed the cash."

At the period here referred to there was only one house (Dr. Young's) between the mills and the tavern, all the rest of the way being a dreary wilderness. A post-office was established in 1780. The mail was then carried on horseback, in a small wagon, and, finally, stages were introduced in 1826.—It is worth noting, that eight negro *slaves* were owned in Peterboro' at different times.

We have intimated that this town has produced its share of able men. Its population is about 2,300, and it has given a college education to some thirty of its sons. One of these, Gov. Smith, we have named. Professor Muzzy, of Cincinnati, is another; and Gen. Miller, of the United States army is a third. One of the invited guests observes, that within his short memory, the town has sent forth four or five respectable clergymen, fifteen or sixteen lawyers, four members of Congress, and four or five respectable physicians. Very well this, for a mountain village, it must be confessed. And this is a true, a life-like picture of a New-England town, from the beginning down. There are scores of such all over the Northern States.

ARTICLE V.

AUGUSTINE.

1. *S. Aurelii Augustini Hipponensis Episcopi De Civitate Dei, Libri XXII.* 2 vols, 12mo. pp. 430, 439. Leipsic. Tauchnitz, 1825.
2. *S. Aurelii Augustini Confessiones, Ad Fidem Codicum Lipsiensium et editionum Antiquiorum Recognitas edidit* C. H. BRUDER, Editio Stereotypa. 16mo. pp. 288. Leipsic. Tauchnitz, 1837.
3. *S. Aurelii Augustini De Doctrina Christiana Libri Quatuor et Enchiridion ad Laurentium. Ex Benedictinorum Recensione Recognitos edidit* C. H. BRUDER. Editio Stereotypa. 16mo. pp. 252. Leipsic. Tauchnitz, 1838.

IN calling the attention of the clerical reader to these practical writings of Augustine, we believe we are consulting the best interests of American Christians. It cannot be denied, that a considerable portion of the reading contained in the majority of ministerial libraries in this country, furnishes but poor aliment for a vigorous intellect. The authors most consulted are, in very many cases, ordinary men; their thoughts are ordinary thoughts. The older writers are comparatively but little known to the new race of *educated* ministers; later modes of "getting up" books, so that they may be read with ease, comfort and rapidity, are as seductive to the mind, as the improved style of binding is attractive to the eye. Our recent theological literature is not altogether without promise; though as yet we have more blossoms than ripe fruit. The mental excitement, that already exists among our theological writers, must be of a different description,—must act more powerfully upon all the original elements of our spiritual nature;—investigations must be made upon a broader scale, and scholarship must be of a more veteran character, before the American mind can summon all its native energy, and produce works in theology that shall be destined

to a wide-spread and lasting fame. Exceptions there undoubtedly are to this general remark; but they are certainly not very numerous. We have no disposition to laud the past and undervalue the present, nor to admire foreign, and despise native literature. Admitting, as we freely do, that there is as much talent and worth in the world now as there ever was, and that America has no special reason to blush before any nation of the Old World for her intellectual, moral and social condition, taken as a whole, we still believe our statement true; and we think there are causes in operation, obvious to him who is not blind indeed, which render such a result almost necessary.

Intellect with us has not only a practical, but a commercial character. The experiment, of doing a large business on a small capital, has been as faithfully tried in literature as it has in trade, and with nearly as splendid results. The prevalent passion is not for the acquisition of vast stores of knowledge, but for using what we have in every possible variety of form, and turning it, where we can, into ready cash. Perhaps this order of things has become necessary. Certainly the expenditure of twenty or thirty years' time in preparing a work for the press would, in the view of most men, be as great an extravagance as to lavish millions in erecting a huge cathedral. "Why all this waste?" would be the immediate interrogation of all our shrewd calculators. We might almost as reasonably expect to see our modern carpenters putting into their frames the heavy timber of the good old times of our ancestors, as to expect that our scholars will spend their time and strength and money in accumulating treasures of knowledge, while it is believed, that a very moderate share will answer every useful purpose.

There is a prevailing prejudice against "intellectual hoarding," as our utilitarians call it. The practical frenzy of the times will not allow a scholar to acquire a particle of knowledge or wisdom, the utility of which is not obvious at the first glance. If a young man, of high aspirations, protract the period of his study, or resort to any extraordinary means for the acquisition of a commanding intellectual power, though no class of men are so much needed at the present time as men of such a stamp, friendly cautions will come in upon him like a flood, and the curse

of Meroz will be more than hinted at. Thus a hard and protracted struggle for intellectual greatness is branded as a sin, and a voluntary mediocrity is regarded as the best proof of a holy resignation, and of genuine love to God and man. We are religiously schooled down to tameness and imbecility; and then it is not strange, if we listen with incredulity to what great and good men have accomplished before us, or are terror-struck at the devastations of skeptics who have wielded their superior power against us. We do not hesitate, therefore, to urge the younger portion of the Christian ministry, at the present time, to make themselves familiar with the best productions of those great minds which have, from time to time, been the lights of the church. Among that number, Augustine will always hold a conspicuous place.

We know that objections will be started against the study of this ancient Christian writer. "He lived," it will be said, "in an age when literature was on the decline, and the Latin language was corrupt; the church, of which he was the representative, had already lost its primitive purity; the influence of his writings is to be seen in the theology of the Middle Ages; and last and worst of all, he is the father of that unamiable system of predestination which is to be abhorred rather than studied."

But similar objections can be made to Plato, and Aristotle, and all the mighty spirits of past ages. To a mind that cannot transport itself back to a distant period, nor separate the accidental peculiarities of age and country from those essential attributes of greatness and power which are independent of time and place, many passages in the works of this giant of theology will appear puerile and absurd. And so it will be in the reading of Homer and of every other ancient author. But the man who is offended with allusions to a state of science, popular belief and modes of life that belong to the infancy of our race, and who can relish no productions but those which breathe the spirit of our own national literature, has not yet begun to be a true scholar, nor to feel the liberalizing influences of a comprehensive study of humanity. His exclusive taste and feelings prove the narrowness of his range of thought. He cannot consent to have his mind informed, improved or pleased, except according to the exact type of his own Chinese notions of perfection.

As a mountain that overlooks a whole continent must, on that very account, be an object of sublime interest, so the man who can sound a trumpet so loud that its echo shall continue to reverberate down through distant ages, must, for that, if for no other reason, be worth the hearing. No human being ever reigned for a period of a thousand years over the minds of many nations, without having some remarkable qualities. Who that is, from his very profession, daily occupied in striving to widen and deepen his public influence for good, but desires to learn the secret of that power by which Augustine so long swayed all Christendom? Must there not be some true philosophy there,—some rare excellences both of the intellect and of the heart? That individual is but little versed in the history of those times, who supposes, that Augustine subdued only the unthinking minds of stupid herds of monks. His disciples were not only the profoundest thinkers of that whole period, but were men whose philosophical genius would have done honor to any age. Nor would it have been possible for that Christian father to secure the confidence of good men to such an extent, and for so many centuries as have since elapsed, if there had not been wrapped up, somewhere in his nature, extraordinary merit. To deny this, would be as absurd in the philosophy of history, as it would be, to deny that Luther or Calvin were distinguished for any thing remarkable in their character, or that Washington differed from other men except in being placed in circumstances which thrust him into notice.

There are two elements of power in a religious writer, the power of philosophical and religious *truth* and the power of religious *feeling*, the one having its seat in the intellect, the other in the heart. The former was possessed, in an eminent degree, by Calvin, the latter by Thomas à Kempis, and both by President Edwards. In Luther, they were unequally combined, and were mixed with other ingredients, producing a kind of religious patriotism. His compositions, as such, cannot take the highest rank. His was the power, not so much of a writer as of an actor in a great and perilous scene. He spoke with the thunders, but not with the graces of a Christian Demosthenes, guided not so much by a deep and subtile philosophy as by an honest and highminded religious philanthropy,

which found some response in the heart of every true friend of his race and of his God. He was the receptacle and the representative of the rising spirit of his age. His heart was the heart of the nation, and its pulsations sent a thrill to the extremities of the social system in all Europe. Luther, then, forms no exception to our remark. He is not a writer for all ages; he does not speak to humanity in its general character and in all its conditions. He had his day of glory while on the stage of action, or, at most, while the excitement of the Reformation lasted. His writings are still, and ever will be, an oracle for the oppressed; but they will be unknown to general scholars, except by quotations and extracts. How different the fate of Augustine! Though no less a polemic than Luther, no less voluminous, no less given to repeating in one treatise what he had already said in another,—a course which the immediate object in view made indispensable to both,—yet in all the intellectual qualities and philosophical habits of thought, which give a writer influence in all times, he is greatly the superior. In power and extent of philosophical analysis, in comprehensiveness, and in logical severity of reasoning, he will sustain a comparison nearly with Aristotle, and fully with Calvin or Edwards. It has been remarked by one who has thoroughly studied his character and is every way competent to judge of his talents, that “if his premises be conceded, it is not easy to evade his conclusions.” * Even his worst errors are the necessary consequences of what he regarded as indisputable first principles. His heart, though alive to the tenderest sensibilities, could not make the philosopher and the logician shrink from the deductions of his intellect.

But he is no less distinguished for the *deep religious feeling* which pervades his writings. We know of no work, ancient or modern, that excels his “Confessions” in this respect. There is an intensity, power, and truth of feeling in all his practical works, that carry away the heart of the reader. While he has more intellect than Baxter, he has more pathos than Howe. In our opinion, his great power as a writer lies, in his possessing these two seemingly opposite qualities in an equal,

* Wigger's Augustinism and Pelagianism, Vol. I, p. 29.

and yet in the highest degree. It is impossible to decide which is predominant. Even in Edwards, the union of the two is not so perfect.

When we consider, that on most practical subjects his theological and ethical principles are not only true, but are, at the same time, so profound, comprehensive and beautiful, that they have been the admiration of philosophers and theologians of different schools and of successive periods, and that this golden ore is largely dealt out in his popular treatises on practical religion, it will not appear surprising that his "*City of God*," perhaps, the best of all his works, and his "*Confessions*," the richest in the outpourings of a penitent, believing, adoring heart, have, for fourteen hundred years, had an unexampled circulation.*

Of the "*City of God*," Bähr, in the Supplement to the History of Roman Literature,† says: "This comprehensive work, upon which Augustine himself, as we may reasonably infer from his closing remarks, set a high value, is one of the most important which has come down to us from the whole ancient church,—important in its immediate effects, and in the influence which it exerted for many centuries, during the whole period of the Middle Ages, upon the method of treating theology and philosophy. It included within itself the entire circle of the apologetical, moral and theological views of the church at that time; and was the fountain of those purer mystic sentiments which the poets and artists of the Middle Ages more fully carried out. It contributed, also, materially, to the scholastic theology, by the subtlety and variety of its nice distinctions, and especially by its graphic delineations, and the higher graces of style and diction (which betray an effort to imitate the ancient classical writers, particularly Cicero), and by the interest of its various striking observations and pleasing digressions, which, with all their diffuseness, instead of wearying the reader, excite

* The "*City of God*" had a very extensive circulation during the whole period of the Middle Ages, before the art of printing was known. It was the favorite book of Charlemagne, and of Charles V, of France. It was first printed in 1467, and within twenty-seven years from that time, there appeared, beside the editions of the whole works of Augustine, not less than twenty separate editions of this book, and many translations. — The *Confessions* have been edited about fifty times separately, and there are about thirty translations, several of which have passed through many editions.

† Vol. II, pp. 265—266.

and gratify his curiosity to the last. The native eloquence of the author, heightened by a careful education, the power of his thoughts, the acuteness and penetration manifest in all his reasonings, the glowing fiery imagination pervading his descriptions, the deeply pious feeling, and Christian spirit animating the whole, and seldom erring, give to this production a very high character, and have secured for it, ever since the revival of letters, a wide circulation, as the numerous separate editions of it, and its various translations into the different modern languages of Europe, sufficiently show."

The occasion which called forth this work was the accusation warmly urged by the pagans, that Christianity was the cause of the overthrow of the Roman empire. Augustine, with a larger design than a mere refutation of the charge, undertook to set forth Christianity as the only religious system which harmonized equally with all the higher and lower, individual and political, present and future interests of man; which explained the enigmas of history, and solved the mysteries of Providence.* He viewed it under the aspect of a state older than that founded by Romulus, wider in its conquests, mightier in its power, firmer in its eternal foundations, and more majestic in its triumphal honors. In his own words: "If the inquiry be made, whence its origin, God is its founder; if whence its wisdom, God is its light; if whence its felicity, God is its joy: by remaining under his control, it receives its character and form; by gazing upon his glory, it becomes itself illustrious; by virtue of its union with him, it has its life and happiness." In the first ten

* We throw together in a note some of the spicy and edifying observations of Gibbon: "Augustine composed the two and twenty books *de Civitate Dei* in the space of thirteen years, A.D. 413—426. His learning is too often borrowed, and his arguments are too often of his own; but the whole work claims the merit of a magnificent design, vigorously and not unskilfully executed."—"The learned work, concerning the *City of God*, was professedly composed by St. Augustine, to justify the ways of Providence in the destruction of the Roman greatness. He celebrates with peculiar satisfaction, this memorable triumph of Christ; and insults his adversaries, by challenging them to produce some similar example," &c.—"The youth of Augustine had been stained by the vices and errors, which he so ingenuously confesses; but from the moment of his conversion, to that of his death, the manners of the bishop of Hippo were pure and austere; and the most conspicuous of his virtues was an ardent zeal against heretics of every denomination."—"The church of Rome has canonized Augustine, and reprobated Calvin. Yet the *real* difference between them is invisible even to a theological microscope; the Molinists are oppressed by the authority of the saint, and the Jansenists are disgraced by their resemblance to the heretic. In the meanwhile the Protestant Arminians stand aloof, and deride the mutual perplexity of the disputants. Perhaps a reasoner, still more independent, may smile in his turn, when he peruses an Arminian Commentary on the Epistle to the Romans."

books he exposes the pretensions of paganism; in the remaining twelve he executes his grand design of disclosing the true nature, the lofty aims and the practical tendencies of Christianity. In the first, or apologetic part, he shows that as paganism could not preserve, so did Christianity not destroy "the eternal city," falsely so called; that the corruption of the morals of the people was the ruin of the state; that neither false gods, nor fate, but the providence of the Almighty decided the destiny of nations. These points are stated and copiously illustrated in the first five books; the five following contain a triumphant attack upon the religion and philosophy of the ancient Greeks and Romans, not, however, without the acknowledgement, that Plato was almost a Christian.

It has been supposed that the image of Plato's or Cicero's Republic was floating in his mind, when he conceived his great design. But the author himself, employing in the exposition of his theme such passages as, "glorious things are spoken of thee, city of God," seems to intimate that he borrowed his idea from the Scriptures; and an examination of his work proves that he has been truer to himself and to the Scriptures, than to any classical model. After entering, in the eleventh book, upon the affirmative and positive part of his subject, he proceeds to make some important though nice distinctions on the origin of evil, the object of which was to evade the doctrine of Dualism. According to this system, there is an evil principle or power as original and eternal as the good; and these two have always been in conflict. The difficulty of deducing the existence of evil from good, or of explaining it as the effect of a contrary cause, led speculative men to adopt the view, that it was uncaused. That it existed, was undeniable; but that it could originate in good, or come out of it, either in a direct or circuitous way, was deemed *impossible*. On this subject Augustine remarks:

"The opposite dispositions in good and bad angels are not to be attributed to an original difference of nature, but to the different use of the moral faculties. Some persisted in their union with the common good, *i. e.*, God, his eternal nature, truth and love; others, delighting more in their own powers, and desiring to be their own chief good, turned from the universal supreme good to themselves; and substituting self-importance for God's eternal nature, the cunning of falsehood for immutable truth, and strife for perfect love, they became haughty,

deceitful and envious. The cause of their happiness was their adhering to God; the cause of their misery, the opposite of this, or their not adhering to him. No good thing or being but God can render a rational creature happy. Every created being that is capable of happiness, possesses that boon, not of himself, but receives it from the hand that created him. In God he is happy; out of him, he is miserable. But that Being who is happy, not in another's excellence, but his own, is incapable of misery; for he can never lose the enjoyment of himself. There is but one immutable good, and that is the ever blessed God. The creatures which he has made are also good, because they came from him; but they are mutable, because, although they were created by him, they are not a part of him. They are not, indeed, the chief good; still, notwithstanding their mutability, they are a great good, because they are made capable of adhering to the Immutable Good, and, consequently, of being completely happy. That a creature, who, by adhering to the Immutable Good, to the supreme God, can secure his own perfect happiness, and yet is so constituted that his desire for complete happiness can be gratified in no other way, that such a creature should turn away from God, is certainly a culpable fault. Every fault (*vitium*) does violence to nature. An apostate differs from others, not in *nature*, but by his *defection* (*non natura differt, sed vitio*); and by nothing can the excellence of a nature [originally perfect] be more clearly shown, than by contrast with its [superinduced] defect. A complaint against the latter is the best eulogy of the former."*

Again, in the third chapter of the same book, he says :

"The enemies of God oppose his government, not by virtue of their nature, but in consequence of their defection. They injure themselves, but not him; for they are his enemies, only by a will to resist, not by a power to injure. This is opposed to God only in the quality of evil as opposed to good. But it is opposed to that nature which it vitiates in the double quality of evil and of injury. Hence we conclude that vitiosity can do no injury to what is immutably good, nor find any place except in what is by nature good. It can exist only where it can injure; and it can injure only where there is something good. Therefore, though pure excellence can exist alone, pure evil cannot any where exist by itself alone; for even vitiated natures are evil only in so far as they are vitiated; they are still good in so far as they are the work of God."

There is a profound philosophy in these quaint observations, agreeing with that of the scholastics, indeed, as to acuteness and deep penetration into the remoter regions of thought, but widely differing from that in the glow of religious feeling which pervades them. The deepest piety and the deepest philosophy here mingle into one stream; and while there is something that yields to the moral sen-

* Cujus enim recte vituperatur vitium, procul dubio natura laudatur.—*De Civitate Dei*, XII, 1.

sibilities immediate delight, there is also something to direct a reflecting mind into new and profitable courses of thought.

Those of our readers who have felt a sufficient speculative interest in the origin of sin, to peruse all that has recently been written on the subject, will readily listen to the views of one, who directed to this point as powerful an intellect, and bestowed upon it as much patient thought as any of our new teachers of the philosophy of religion. Though we do not believe the origin of evil has ever been satisfactorily explained, notwithstanding it has engaged the attention of the profoundest thinkers in almost every age of the world, still we are desirous of giving a brief extract from Augustine on the subject, for the twofold purpose of showing the manner in which it was viewed in former ages, and of furnishing a specimen of his logical powers :

"If the productive cause of an evil will is sought for, none will be found. For what can make the will evil, if the will itself is the cause of all evil? The evil will is the cause of every evil deed, but there is nothing to cause the evil will itself. If there be any such cause, it has a will or it has not; if a will, it is good or evil; if a good will, who can be so stupid as to maintain that a good will is the cause of an evil will? If an evil will be ascribed to that cause, then I ask what caused *that* evil will?—or to come at once to the end of the inquiry, I demand the cause of the *first* evil will. If it be said that nothing caused it, and that it is, therefore, eternal, I ask, did it exist in any *nature*? If in none, then it had no *real* existence; if in any, then it *viliated* it, that is, *deprived it of good*. In an evil nature, therefore, an evil will could not exist [for there would be nothing for it to injure or corrupt]; it can exist only in a good but mutable nature, which thereby sustains an injury. For if it did no injury, it was no vice, and, therefore, was no evil will. But if it did injury, it was either by destroying or by weakening that which was *good*. Therefore, an evil will could not be from eternity, in that where-in a nature, good before, was *afterwards* destroyed by that evil will. If it was not from eternity, who created it? There remains but one other answer, something that had no will. Consequently, an inferior thing, that had no will of its own, must have produced the evil will in the angel that first sinned! But every inferior thing is in itself good;—how can any thing which is good, be the cause of evil? The act, itself [of the first transgression] was not one of production, but of defection,—a letting go of the Supreme Good; and to seek for the productive cause of such an act of defection, is as absurd as it would be to attempt to see darkness, or hear silence.*

It would divert us too far from our purpose, to present Augustine's views and explanations on this subject at

* De Civ. Dei, XII, 6, 7.

length, or to go into a metaphysical examination even of this short extract. Unwilling to weary the attention of the general reader, by dwelling on these thorny subjects, we turn to others of a different kind of interest.

The "Confessions" of Augustine were written about the year 400, when he was forty-six years of age, and contain an autobiography up to the time of his conversion, and of his mother's death, and his return from Rome to his native place. But the design of the work would be misapprehended, if it were regarded simply or chiefly in the character of a biography. A higher object in the mind of the author was, to give a faithful history of the inner man, —to trace minutely all the moral developments as they affected religious character, and to set forth, in bold relief, the manner in which the truth and discipline of celestial origin, brings a strong and yet corrupt mind from its errors and pollutions, and puts it upon the track where it can most happily and fitly pursue its immortal career. It was designed to be a practical illustration of the only moral system which can train the human soul for its true destination. Rousseau's Confessions are nothing but an unsuccessful imitation of Augustine's. He, of course, attempted to introduce a very different kind of training for the mind, laid the foundation of his system in directly opposite principles, and did violence not only to the moral constitution of man, but to those general laws which the experience of ages has shown to be the only ones on which the mind can be thoroughly disciplined, or the social relations sacredly guarded. Göthe, in his *Wilhelm Meister*, has aimed at the same object, although in a different manner. Instead of writing confessions, he has wrapped his own heart in the mantle of a third person, and exhibited him as a model of perfect human culture. It would be interesting to carry out these parallels, but our limits forbid. For those who would wish to see a comparison of the Confessions of Augustine with those of Rousseau, Schlosser* has done a very acceptable service. Though

* General Survey of Ancient History, Vol. III, Part IV, pp. 55—70. Schönemann, in his *Bibliotheca Pat. Lat.*, Vol. II, p. 244, observes, "It is not to be wondered at, that the life of a man so much admired, not to say adored, written, too, with such superior talent and skill, should find a multitude of eager readers. Modern writers of distinction, such as Petrarch, Huet, and still more recently Rousseau, have not thought it beneath them to imitate his example."

far enough from being prejudiced in favor of evangelical sentiments, he does not hesitate to place the bishop of Hippo far above the Genevan philosopher.

It would require a separate article to give even a tolerable account of the contents of this remarkable book. In its form, it sometimes assumes the character of a narrative, more frequently that of reflections, but commonly that of an address to the Deity by way of confession, petition and praise. The very sentence, with which the book opens, gives us a beautiful specimen of the whole :

“O Lord, thou art great, and greatly to be praised. Man, a part of thy creation, desires to praise thee ;—man, bearing about with him his mortality, the evidence of his sin, and the proof that thou resistest the proud, still man, a part of thy creation, desires to praise thee. Make us to delight in thy praise ; for thou hast made us for thyself, and our heart is never at rest, till it rests in thee.” *

There is a warmth and fulness of utterance in these Confessions that give them a perpetual charm. The heart of the writer overflows ; unutterable feelings rush forth and half die on the tongue for want of language to express them. How many secret thoughts and emotions, which most men never attempt to express, are betrayed in these few words :

“What art thou, my God, what but the Lord God, greatest, best, most potent, merciful and just ; most secret, and most intimately near ; loveliest and mightiest ; unchangeable, and yet changing all things ; never old, never new, and yet renewing all things, but causing the proud to fade away ; always active, always quiet ; accumulating without need ; forming, nourishing, maturing ; seeking, and yet not in want ! Thou lovest without passion ; art jealous, and yet secure ; changest thine action, thy counsel unchanged ; takest what was found, but never lost ; never destitute, thou delightest in gain ; not avaricious, thou exactest usury. And what, my God, my life, my holy delight, have I said, or what does any one say, when he speaks of thee.” †

It is not our object to vindicate the spotless purity of this work as a literary production. That the language is not a model of pure Latinity, that the ambition of a former teacher of rhetoric is too frequently betrayed, and that this as well as all his writings, abounds too much in antitheses, may unhesitatingly be conceded to the critic. And yet

* *Fecisti nos ad te* [to tend towards thee], *et inquietum est cor nostrum, donec requiescat in te.*

† *Confessions*, I, 4.

the book has more and higher redeeming qualities than the philosophical writings of Seneca, in which the same faults of style are to be found.

We give another passage, in order to illustrate the character of Augustine's mind, as well as to show how true one is to nature, when he accurately describes the workings of his own heart. He had ridiculed a transaction in the case of his most intimate friend, who at a time of dangerous illness, had been baptized in a state of unconsciousness. He expected his friend to join in the ridicule :

"But," says Augustine, "he regarded me with the aversion of an enemy, and instantly, with unaccustomed freedom, said, 'if you wish to be my friend, you must abstain from such remarks.' Surprised and disturbed, I resolved to suppress my feelings till his recovery, when I should not be under restraint, out of regard to his health. But a few days after, during my absence, he had a relapse of his disease and died. O what sorrow, then, came over my soul! Wherever I looked, all was death. I was an exile in my own country, and the paternal roof was a place of misery. Every thing which had connected me with him now reminded me of my loss, and became an instrument of torture. My eyes wandered in every direction to find him, but he did not appear. Every thing was a burden to me, because it did not restore him, and say to me, as formerly, when he had been absent for a time, 'now he comes.' I was a wonder to myself, and asked myself, why I was so troubled, but could give no reply. When I said to myself, 'hope thou in God,' I was unable to obey the mandate; for that lost friend was dearer to me than any imagination I could form as a spiritual ground of hope. I delighted in nothing but in tears; these were my joy, and succeeded to the place of my friend. I was unhappy, as every mind bound in friendship to perishable things is, and must be. It is unhappy in the enjoyment of them, and must be lacerated when deprived of them. But unhappy as I was, this unhappy life was still dearer to me than the friend whom I had lost. I, indeed, desired a change in it, but was no more ready to part with it, than I was with my friend. I was strangely agitated by two opposite passions, a weariness of life, and a dread of death. O the madness that knows not how to love mortals in a mortal way! Foolish man that I was, to plunge into such an excess of sorrow! I carried about a lacerated and bleeding heart, that was impatient of following me, and yet would not remain where I endeavored to fix it. It would not rest in pleasant groves, nor in scenes of mirth, nor in refreshing baths, nor in feasts, nor in beds of repose, nor in books. To thee, O Lord, it should have been raised. I knew it then; but I was neither inclined nor able to raise it to thee. Thou wert not to me, at that time, any substantial being; my God was but a vain imagination, a conceit of error. When I endeavored to fix my mind upon it, my thoughts would wander as in pursuit of a vanishing object, and fall back upon themselves. I was obliged to make myself the miserable abode of my mind, a place where it could not dwell, and from which it could not remove. How could I escape from myself;—

how could I flee from my heart? I left my country, but my heart followed me. And whence was all this sorrow, except because I poured out my soul upon the sand, by loving a mortal as though he could never die."*

Such deep and protracted sorrow, if not relieved by religious consolations, produces a powerful reaction. The description by Augustine of the brighter aspect which things wore, when he returned to his social amusements, is given with strokes of inimitable truth and beauty. How many a young man could testify to the fidelity of the picture. These are his words,

"But the wanderings of my heart did not die with my friends. Other things succeeded, to fill and occupy it, the conversation and pleasantries of associates, mutual kind offices, reading interesting books in company, trifling amusements and graver employments, occasional good-natured quarrels, as when one quarrels with himself, seasoning with these rare condiments our prevailing agreement, teaching each other, and learning of each other, impatiently waiting for the return of the absent, and joyfully welcoming those that came,—these and similar tokens of regard, proceeding from those that love with reciprocal affection, and speaking by the tongue, the eye, the countenance, and a thousand agreeable motions, kindle friendship in the young into a flame, and of many hearts make one."

In order to understand these inward conflicts of Augustine which are recorded with so much fidelity, it is necessary to keep in mind a few leading facts in his moral history. The favorable circumstances in his case were, the early instructions and constant solicitude of an extraordinary Christian mother, and the natural longings of his philosophical mind after higher speculative and moral truths. The influences which were the most decidedly unfavorable to his religious improvement, beside the depravity common to our nature, were gross sensuality in early life; at a later period, mere literary ambition and an inordinate love of human applause; and, finally, the skepticism and materialism which the study of philosophy and his connection with the Manichaeans produced in his mind. A few sentences from his third book will set some of these points in a clear light:

"I came to Carthage [in the seventeenth year of his age], where a thousand unlawful pleasures beset me on every hand.—My friendships there were stained with lust; and yet, vile and degraded as I was, I affected elegance of manners and gentility.—I was enamored of theat-

* Confessions, IV, 4—8.

rical amusements, which reflected the images of my own sorrows, and added fuel to the fire of my passions.—I was engaged in the study of eloquence, and was actuated purely by motives of vanity and ambition. At an advanced stage of study, I came in course to the reading of the Hortensius of Cicero, or a persuasive to philosophy; a work whose eloquent language all admired, but whose higher import few comprehended. That book effected a revolution in my feelings; it raised my desires to thee, O God, and changed my wishes and purposes. Suddenly all my vain hopes of worldly applause vanished, and my soul burned with incredible ardor for immortal wisdom, and began to rise and direct its thoughts to thee.—I admired this trait in that work, that it did not plead for any particular sect in philosophy, but for wisdom itself, wherever it was to be found. It aroused, and set on fire, my whole soul; only this deficiency rendered it unsatisfactory to me, that it did not contain the name of Christ.”

But we must not suppose that he had at that time correct views and feelings in regard to Christianity, any farther than that he retained the indelible impressions which early education had left upon his mind.

“For in thy mercy,” he continues, “I had imbibed with my mother’s milk a love for this name, and it remained deeply fixed in my heart; and any book that did not contain this name, however elaborate and excellent it might otherwise be, failed of seizing my whole heart.”

Still Augustine, as his subsequent history shows, was far from being an humble follower of Christ. An anchor, to be sure, long since cast in his soul, was there still; yet it did not hold his bark; for many years to come it was destined to be dragged as he was driven furiously all over the wide ocean. We can only allude to his nine years’ spiritual captivity among the Manichaeans, those *Loto-phagi*, who fed the mind of this wanderer with fruits which made him forgetful of his home.

“I fell,” says he, “into the hands of boasting, delirious, carnal, loquacious men, in whose mouths were heard continually the words, ‘Christ’ and ‘Comforter’; but they were empty words. ‘Truth, truth, truth,’ was ever upon their lips, but instead of its reality, I found nothing but vacuity. I joined with them in deriding the alleged absurdities taught by thy servants and the holy prophets, and was derided of thee in turn, and left to believe that a fig wept when plucked from the tree, and that the tree, its mother, wept also; and that he who ate it, devoured a part of God! I had more regard for fruits, than for man, for whose use they were made.”

He would not be satisfied, in his inquiries after divine truth, with any thing short of positive demonstration. He long stumbled on *the difficult subject of the nature of that*

evidence on which it is proper to rely in matters of religion. The views on which he finally settled down may be collected from a few short but highly interesting passages. The key to his doctrines on this point is found in a single expression: "While I sought thee from without, I found not the God of my heart."* He sought for him in the outward world, rather than in his own spiritual nature and moral consciousness. He says:

"Such was my dread of precipitancy, that I did not yield assent to any thing; and yet by means of this same skeptical caution, I was destroying myself. I demanded the same certainty in spiritual things, as I had that seven and three make ten. Nothing but faith could remedy this evil. With this, I could have looked with a clearer vision upon eternal truth. But fearing I should admit something false, I refused to be healed even by the remedy which thine own hand had prepared.—From this time, I perceived that many things were to be believed, which were of such a nature as not to admit of demonstration, though such a belief formerly appeared to me as deserving the name of credulity. I was led to consider how many things I believed which I had never seen. I was obliged to believe in order to live. I could not even know who my parents were, except by believing what was told me.—I could not now persuade myself that thou shouldst give to the Scriptures such an authority among all nations, unless it had been thy pleasure that men should believe thee in them, and seek thee through them. Many things in them, which were once offensive, were now plain to me; and many I could refer to the inscrutable wisdom of God. I was the more convinced of their divine authority from the fact, that, while they contained deep mysteries, enough to employ the strongest intellect, they were openly addressed to all in the plainest and simplest language."†

Augustine is not here pleading for a faith which rests upon no evidence; but is showing the unreasonableness of demanding a kind of evidence which the nature of the case does not admit. Christianity is not supported by a chain of mathematical demonstrations which can *compel* belief, but by an amount of testimony and of moral and circumstantial evidence, which render incredulity *unreasonable*. The first important step in his way from skepticism to faith was a *moral* one; and so we think it is in most other cases. *Then* the power of Christianity, as shown in its diffusion, the internal character of the Scriptures, and the whole train of historical evidences, produced unwavering conviction.

* Quærebam te foris a me, et non inveniebam Deum cordis mei.

† Confessions, VI, 5.

Speaking of the misery of his heart after delivering an undeserved eulogy on the Emperor Valentine, which was highly commended, he says :

"As I was passing through a certain street in Milan, and observed a beggar sportive and happy in the enjoyment of a little refreshment, I groaned and said to my companions, we multiply our sorrows by the madness of our pursuits. After all our labor and pains, we drag about a heavy load of misery, goaded on by our lusts, and we increase the burden as we go. Our desire is for unmolested enjoyment, in arriving at which that beggar has outstripped us, and has gained a point which we may never reach. What he has obtained by a trifling sum, furnished him by charity, I undergo labors and troubles by sea and by land to secure. His is not a true joy; that which I so ambitiously seek is still more false. He is quiet and happy,—I am restless; he feels secure,—I have anxious fears." *

Some of our gay readers may smile at such a confession. But a little sober reflection would show, that it is the mark of a great mind, in the highest exercise of its prerogatives, too, as a rational spirit, little less than divine, to examine its purposes and aims, and compare them with what they should be, and not shrink from the just conclusion. Happy man, and more than a sage, who could thus take occasion, from the sight of a mendicant, to summon those moral energies to action, which were to be employed by Providence in accomplishing some of its greatest designs.

It is in the light of such mental struggles that we are to interpret those remarkable sayings of his which have been so often repeated. One of the most celebrated is, "Seek what you are now seeking, but you will not find it where you seek it." †

We now direct the attention of the reader to a work of Augustine, which has special claims upon the student of theology; we mean that entitled *De Doctrina Christiana*, which is to be translated, not the Doctrines of Christianity, but Theological Education. It consists of four books, of which the first three treat of the interpretation of the Scriptures and "the acquisition of biblical knowledge," while the fourth relates to the art of preaching, or "the communication of that knowledge to others." It is

* Confessions, VI, 6.

† Quærite quod quæritis; sed ibi non est, ubi quæritis, IV, 12.

remarkable that this systematic theologian divides theological studies into two branches instead of four; and that these two branches are biblical exegesis and pulpit eloquence. The fact that he had been carefully educated in the best schools of rhetoric, and that he was long a teacher of forensic eloquence, will sufficiently account both for the importance he attached to the art of preaching, and for the excellence of that part of his work which treats of the subject. If we may judge of his rhetorical powers, by the principles here laid down, and by the grand specimens furnished in his *De Civitate Dei*, rather than by the meagre sermons which are found among his writings, we must ascribe to him no small degree of merit. But the most remarkable circumstance of all is, that, while Augustine's interpretations are the weakest parts of his writings, his work on interpretation is one of great excellence. Hävernicks * calls this "the first important and extensive book on introduction,—a sort of treatise on the principles of interpretation. His portraiture of the qualities of a good interpreter," continues the same writer, "is admirable, and the work is still extremely valuable on this part of introduction. It had great influence in the time of the Reformation, particularly on the writings of Luther; and manuals of hermeneutics have been prepared from it, as those of Bibliander and Breithaupt." One would expect from the order of his mind, and from his numerous writings against various kinds of heresy, that Augustine would have given doctrinal or systematic theology, a very conspicuous place in a course of ministerial study. But if we remember that the first three books were written in the early part of his public life, fifteen years before the commencement of the Pelagian controversy, and that in the fourth book, written nearly thirty years later, there was, according to the plan already laid down, no suitable place for treating of doctrines, we shall find a probable explanation of this omission. We are confirmed in this view from the fact, that in his later productions, *De Civitate Dei* and *Enchiridion*, † he introduced a theoretical and practical system of theology. No one will be surprised

* Introduction to the Old Testament, pp. 7, 8.

† The Enchiridion is a Manual of Theology.

that in his time a fourth department of church history was not added to the course of study in theology.

There are many passages in this little work, which one is almost tempted to regard as betraying a modern origin. The very first paragraph and the whole introduction are devoted, as if written but yesterday, to the disposal of prejudices against theological education. He remarks :

"Before entering upon the subject, it will be proper to consider the objections that will be made to such an undertaking. Some will object that my views are beyond their comprehension; others, who can comprehend them, will say that they are of no practical utility; a third class of objectors, are those who have been able, or at least think they have been able, to understand the Scriptures without any such aid, and who maintain that an interpreter can dispense with human instruction, and rely on divine aid."

We pass directly to his reply to this last objection :

"These men boast of having a knowledge of the Scriptures independently of human assistance. But did they not learn their own language from human beings? And if they understand Greek or Hebrew, are they not indebted to an instructor for their knowledge? Now we will give this piece of advice to all such brethren, if they will accept it, viz., that they provide no instruction for their children, in these things, because the apostles were instantaneously endowed with a miraculous knowledge of the languages of all nations. If success does not attend them on adopting this course, then let them doubt whether they are truly pious, or ever received the Holy Spirit. Were it not better to learn with humility what can be learned of men, and then, without pride or jealousy, to impart to others what has been thus acquired? Let us not tempt Him in whom we have believed, nor fall into the snares of Satan. The next thing will be to fear to go to the house of God where his word is proclaimed, or even to read it, or hear it read, lest we contract something human. We shall expect to be caught up to the third heavens, and there hear unutterable things, and to learn the gospel directly from the lips of Christ and not from those of men. Let us beware of temptations so flattering to our pride, and consider the example of Paul himself, who, notwithstanding his revelations, was sent to a *man* to receive baptism and to be admitted into the church; . . . and of Cornelius, who, though an angel announced to him that his prayers were heard, was sent to Peter to be instructed; . . . and of the Eunuch, who, when unable to understand what he read in the prophet Isaiah, was taught its meaning, not by an angel, but by Philip; . . . and of Moses, who, though he talked with God, yet took counsel of his father-in-law. But why does the man, who boasts of a divine illumination, and who understands the Scriptures without any human assistance, affect to teach others? Why does he not rather send them, also, directly away to God, that they, too, may understand the Scriptures from his inward teachings, and not from the instructions of men?"

Augustine was too well acquainted with the weaknesses of human nature, and knew by experience too much of the controlling power which the inordinate affections exercise over the understanding, to overlook the importance of moral qualifications in an interpreter of the Scriptures. He points out seven grades of spiritual improvement, through which the student of the Bible should pass. 1. *The fear of God*, which inclines us to inquire after his will, in order to know what to do and what to avoid. 2. *A religious spirit*, to make us acquiesce in the decisions of the Bible, and to restrain us from setting up our own reason as superior to the word of God. 3. *Knowledge*, which shall enable us to resolve the whole Bible into these two principles, viz., that God is to be loved supremely for his own sake; and that our neighbor is to be loved as ourselves, on God's account, in such a manner that the love both of our neighbor and of ourselves shall have its motive in God. 4. *Firmness*, to renounce worldly pleasures, and to pursue those objects that are eternal and imperishable. 5. *Benevolence*, as the best exercise for the mind that cannot always sustain its flight, and must, sometimes, linger about the earth. 6. *Mortification to the world*, that the soul, purified from lust, may be able to ascend and see God. 7. *Wisdom*, where the mind tranquilly reposes in God. *

Here we see the germ of those pious speculations which distinguish the writings of the mystics of the Middle Ages,—a scholastic philosophy busily employed in systematizing inward spiritual illuminations. That the views of interpretation, now generally adopted among us, are not all new discoveries, brought down from above, or brought up from the deep, will appear from the following passages :

"In the first place, we should read the Scriptures freely, in order to obtain a general knowledge of their character. Then it will be proper to examine thoroughly those plainer points which treat of doctrines and duties. *Here there will be no measure of the knowledge which one can obtain but that of his capacity.* In those plainer passages will be found all that necessarily pertains either to faith or practice. After these have been faithfully studied, one is prepared to proceed to other obscurer passages, interpreting them in the light of those that are clear, and removing their obscurity by the explicit testimony of those respecting which there can be no doubt." †

"That some passages of Scripture are obscure, and require laborious investigation in order to be understood, is, I doubt not, designed by Providence, in order that the pride of intellect may be subdued, and

* *Doctrina Christiana*, II, 7.

† *Ibid.*, II, 10.

that truth, being acquired with difficulty, may be the more highly prized. The man who seeks for food and finds none, suffers from hunger; he who has no occasion to seek for any, because he has every thing at hand, becomes a sufferer from fastidiousness. In the Scriptures there is a wise provision against both these evils; the obvious and easy passages satisfy hunger, while the obscure and difficult ones prevent fastidiousness. Scarcely any thing can be drawn out of the latter which cannot be found somewhere in the former."*

"A knowledge of languages is an important instrument in unlocking the meaning of obscure expressions. For those, who speak the Latin, and for whom this book is designed, two other languages, the Hebrew and the Greek, are necessary in order to understand the Scriptures, and to unravel the doubts and difficulties arising from the multitude of Latin versions."†

Who would expect to find, in a work written in the fourth century, such a paragraph as that with which the third book commences?

"The man who fears God will diligently search the Scriptures to learn his will. He must first be subdued by piety, so as not to be captious; and be furnished with a knowledge of languages, so as not to err from ignorance of words and phrases; and be acquainted, also, with certain other branches of knowledge, so as not to be ignorant of the nature and force of those things which are employed for illustration; and, finally, he must have a pure text, which has been critically corrected and emended. When he is in full possession of all these qualifications and aids, he is prepared to enter upon the investigation of the obscurer parts of Scripture with a fair prospect of solving their difficulties."

That we may not occupy too much space by translating entire passages, we will give the sense of several paragraphs in a condensed form, still adhering to the phraseology of the original.

"Ambiguity is found to exist sometimes in literal, sometimes in figurative expressions. In the former case, our first business is to ascertain whether our punctuation is correct, and whether we give the right tone and emphasis in reading. If the mind be still left in doubt, we must resort to the analogy of faith, as taught in other passages. If the obscurity be not hereby removed, the context is then to be consulted, and the whole connection to be examined. In many instances the ambiguity is limited to the Latin version, and vanishes at once on the inspection of the original, as for example, *os meum* may mean either *my mouth* or *my bone*, but if in turning to the Greek, we find *ὀστέον*, and not *στόμα*, the point is settled at once."

"It is very rarely the case that an ambiguity in words, used in their literal sense, occurs, which cannot be removed by studying the design of the writer and the connection, or by comparing different versions, or by examining the original."

* *Doctrina Christiana*, II, 6.

† *Ibid.*, II, 11.

"We must be careful not to interpret literally what was used in a metaphorical sense, nor metaphorically what was designed to be understood literally."

"In respect to the reckoning of time, the whole is sometimes put for a part, and sometimes a part for the whole. One of the Evangelists says of the transfiguration that it took place after *eight days*, another has it, after *six days*. The former included the whole of the day from which he reckoned and the whole of that to which he reckoned; the latter included only the intermediate days. So also are we to understand the three days between the crucifixion and the resurrection, the evening before the Sabbath and the morning of the first day being reckoned as two whole days; and these added to the Sabbath, make three."

"Several definite numbers, as seven, ten, twelve, and their multiples, are used to indicate indefinite periods. Thus, when David says, 'seven times a day will I praise thee,' he means the same thing as when he says, 'thy praise shall be continually in my mouth.'"

"In many narrative passages, the events are not related in their strict order, but parts are omitted and afterwards supplied by recapitulation. Thus, in the beginning of Genesis, for example, it is said that God planted a garden in Eden on the east, and then placed in it the man whom he had formed; and he caused to spring forth from the ground every tree that is pleasant to the eye and good for food. Here it seems as if the trees were produced *after* God had placed man in the garden; but the writer, having summarily stated that God planted the garden and put man in it, reverts, by way of recapitulation, to the garden again, and adds what he had omitted in regard to the manner in which it was planted."

We regard it as one of the evidences of a superior order of mind, when a speaker or writer, in the midst of passionate discourse, frequently introduces principles which throw a broad light upon the whole subject, as the lightning sometimes flashes across the whole heavens. The writings of Augustine abound in such striking observations. Thus, speaking of the two great commandments, he says:

"You are to bestow all your thoughts, and all your life, and all your soul upon him from whom they came. There is to be no portion of your life in which that object shall be withdrawn in order that you may enjoy something else; but whatever comes into your mind as an object of your love, is to hurry you away to him, towards whom the whole current of your soul flows. Whoever, therefore, rightly loves his neighbor, thereby loves God with all his heart. Thus loving him, as he loves himself, he refers all his love both of himself and of his neighbor to that fountain of love, which will suffer no rivulet from itself to flow away, by which it could itself be diminished." *

Again, in treating of a special application of the same general principle, he observes:

* *Doctrina Christiana*, I, 22.

"It should be our desire that God may be the admiration of all men, even of our enemies. Not that we fear them; for they have no power to take away what we value. But we commiserate them, for the more they hate us, the farther are they from him whom we love. If they are converted to him, and seek him as their chief good, it will follow of necessity, that they love us as participants with them in the same chief good."

"No sinner ought to be loved as a sinner, but every man ought to be loved as a man, and loved on God's account."—"All men are to be loved equally. But since we cannot benefit all equally, we are bound to benefit those with whom Providence has connected us."

How just is the following remark !

"There is this difference between temporal and eternal things, that the former are greater in the anticipation than in the enjoyment, and can never satisfy the soul; whereas the latter are more highly prized when enjoyed than when anticipated."

The oft repeated motto from Augustine: *utamur terrestribus, fruamur celestibus*, "earthly things are to be employed, heavenly things to be enjoyed," has a comment, if such words need any comment, in the following passage from another part of his works :

"Some things are to be enjoyed, some to be used only. Those to be enjoyed, render us happy; those to be used are the means necessary for obtaining the former. Strangers, who are unhappy in being from home, need the means of return. But if the pleasures of the way occupy and satisfy the mind, and they begin to enjoy what they ought only to use, home will be dreaded and a protracted journey desired. So it often is with pilgrims in this life who are strangers from their celestial home."

We must limit ourselves to a few more miscellaneous examples, indulging in a little freedom of translation as a substitute for the connection.

"The history of the past is a prediction of the future and a description of the present."—"There is scarcely a page in the sacred Scriptures where the sentiment is not found, that God resists the proud and gives grace to the humble."—"Truth is not to be rejected because found among pagans. On the contrary, the Christian must know, that truth, wherever found, is his Lord's."—"The innocence of infancy consists not in the weakness of the passions, but in the weakness of the limbs."—"The trifles of grown persons are dignified with the name of *business*; in children the same things are punished as crimes."—"No child does that well, which he does unwillingly, however good the thing may be in itself" [a rule of education, which the author applies to boys in school].—"Happy the man who loves Thee, and his friend in Thee, and his enemy on account of Thee."—"None will miss Thee who have not first dismissed Thee."—"Christ disappeared from a few bodily in order that he might be present to all spiritually."—"Where there is complaint

in privation there was lust in possession."—"Desirous of happiness, I feared it where it was to be found, and fleeing from it sought it."—"When men make a bad use of their good natures, God makes a good use of their bad wills."*—"Since by the rhetorical art both truth and falsehood may be supported, who can consent that the latter shall have its defenders and that the former shall be left destitute;—that the supporters of error shall know how to attract, conciliate and persuade, and that the supporters of truth shall not know;—that the former shall narrate what is false with brevity, perspicuity and verisimilitude, and that the latter shall present truth in a tedious, prolix and unconvincing manner;—that the former shall assail truth with false arguments, and the latter be unable either to defend the truth, or refute error;—that the former, in misleading the minds of men, shall impel them by terror, grief and passion, or attract them by hilarity and wit, and the latter shall languidly and frigidly slumber over the truth."†—"Logic is not to be rejected by the theologian, as a human invention. The logician no more *creates* the relations of truth, than the astronomer creates the stars."‡—"There are rules of eloquence which are in themselves true, though they may be employed in supporting error. No human being is the author of the law that kind expressions conciliate, that a clear narrative makes an impression, or that variety pleases. These laws are established by a Higher Power, and are to be employed in exhibiting truth."§—"But let no one suppose that either logic or eloquence will put him in possession of that truth which is eternal life, any more than a description of the foot and its motions, will enable a lame man to walk."—"Some men think that every mode of life differing from their own is wrong, not considering that there is nothing in their own customs which would not, according to this rule, be condemned by men of other countries or other times. From this infinite variety of opinions, some others, nodding, though not quite asleep, have been led to suppose, that there is nothing right in itself, but that every thing is right to him who thinks it so; to whom I make this brief reply, that no diversity of national customs alters or affects the rule, 'do not to another what you would not have done to yourself.'"—

* Quisquis bonus verusque Christianus est, Domini esse intelligat ubique invenerit veritatem. Doct. Christ., II, 18. Imbecilitas membrorum infantilium innocens est, non animus infantium. Conf. I, 1. Majorum nugae negotia vocantur; puerorum talia cum sint, puniuntur a majoribus. Conf. I, 9. Nemo invitus bene facit, etiam si bonum est, quod facit. Conf. I, 12. Beatus qui amat te, et amicum in te, et inimicum propter te. Conf. IV, 9. Te nemo amittit, nisi qui dimittit. Ibid. Dicesset [Christus] ab oculis, ut redeamus ad cor, et inveniamus eum [a little expanded in the translation, in order to bring out the full sense.] Conf. IV, 12. Non est in carendo difficultas, nisi quum est in habendo cupiditas. Doct. Christ., III, 18. Amans beatam vitam, timebam illam in sede sua, et ab ea fugiens quaerebam eam. Conf. VI, 11. Cum male utuntur naturis bonis, ipse bene utitur etiam voluntatibus malis. De Civ. Dei, XI, 17. The following is the passage from which the Pelagian Controversy originated: Da quod jubes, et jube quod vis. Conf. X, 37. "Grant what thou requirest, and require what thou wilt." Pelagius, while a stranger to Augustine, happening to hear this passage quoted by a friend, was displeased with it, and objected to it; and this small beginning led to great and unforeseen results.—The critical reader has observed, in the quotations above made, a strong propensity on the part of Augustine to play upon words. We have given these passages in the original, partly on account in their interesting character, and partly because they could not be perfectly represented in a translation. As a matter of critical honesty, we give one of the worst specimens of bad taste, begging the reader to excuse us from translating it. Quid miserius misero non miserante se ipsum? Conf. I, 13. But even this is outdone by Tholuck, who, in the second volume of his Sermons, p. 404, thus exhorts his hearers: "Therefore die, before you die, that you may not die when you die!"

† Doctrina Christiana, IV, 2.

‡ Ibid., II, 32.

§ Ibid., II, 36.

"As a small circle is as perfect as a larger one, so the act of doing well in the least things is as praiseworthy as in the greatest."—"The first aim of the preacher should be to speak wisely; the next to speak eloquently. He will speak wisely in proportion as he is versed in the Scriptures, not by reading them frequently, and committing them to memory, but by searching out their import, and understanding them. Some read negligently, merely for the sake of the words without the ideas; others, less intent upon words, and looking into the heart of the Scriptures, do better; and those do better still, who, while they comprehend the spirit of the Bible, have its language also at their command."*

"If any one ask, whether the sacred writers are to be regarded as being wise merely, or as being also eloquent, I reply, that so far as I understand them, nothing can be more wise, nothing more eloquent. There is one kind of eloquence which becomes the young, another which becomes the old. Nothing deserves to be called eloquence, which does not comport with the character of the speaker. So, also, there is a manner which best suits men of venerable character and of divine authority. The inspired men have spoken in such a way, that to have spoken otherwise, would not have become them; nor would it become others to speak as they have done. Their manner excels that of others in solidity, as much as it falls short in pretension."†

"Of what avail is the most polished language, if the hearers do not apprehend its meaning?‡—Let the idea be perfect, even though the language be imperfect. This is the more necessary in popular assemblies, since there is no opportunity there, as in conversation, to ask for explanation. *An assembly that is greedy of knowledge, will show signs of understanding or not understanding what is said; and so long as there are indications that an idea is not comprehended, let it be held up to view, and exhibited under different forms of expression.* This is an advantage, of which they cannot avail themselves, who are confined to a previous preparation. But as soon as your meaning is apprehended, either proceed to something else or close your discourse; for as a speaker pleases his hearers by presenting what is new or unknown, so he offends them by inculcating what is trite."§

"The true preacher trusts more to the power of prayer than to the charms of eloquence. He becomes a petitioner for himself and for his audience, before he becomes an orator. At the very time he is to speak, before moving his tongue, he lifts his thirsty soul to God, that he may be able to pour out of his heart that which has flowed into it from God."

"In producing an effect upon an audience, the life of the preacher has far more power than any force of language."

EDITOR.

* Doctrina Christiana, IV, 5.

† Ibid., IV, 6.

‡ In another place he says: Quid enim prodest clavis aurea, si aperire quod volumus non potest? Aut quid obest lignea, si hoc potest? Of what use is a golden key, if it does not unlock what we desire? What objection to one of wood, if it accomplishes our purpose? But he elsewhere adds a caution to this rule of negligence, Haec [negligentia] tamen sic detrahit ornatum, ut sordes non contrahat. But in laying aside the finer graces of diction, be careful not to contract vulgarity. In regard to congruity, he has this excellent rule: Turpis enim omnis pars est suo universo non congruens,—the spirit of which may be thus given: Even beauty, if it be out of place, becomes a deformity.

§ Doctrina Christiana, IV, 10.

ARTICLE VI.

OBSERVATORIES.

Report in the House of Representatives, March, 1840, on the Smithsonian Bequest, from the Select Committee, appointed on the subject.

WE take up this document,—the ability of which, as it comes from Mr. Adams, we hardly need vouch for,—with a peculiar interest at this time, on account of the prominence it gives to one theme at least, of unusual and general importance, popular, practical and scientific, to say nothing here of the country's reputation, which is a consideration by itself.

It has long been known among those whose particular tastes and studies have attracted their attention to the subject, that we are but indifferently provided, in the United States, with the means of prosecuting *astronomical observations and researches* as that important science demands. The case is, indeed, not quite so bad as Mr. Adams himself, as well as some other writers, have represented; but it is bad enough still. There is a small observatory in the process of erection at Tuscaloosa, Alabama, it is said, for the use of the university in that place. Professor Hopkins, of Williams College, in our own State, also reigns over some little establishment of the sort, as we understand: but this is about all in Massachusetts,—all in New England! The only other establishment in the United States, so far as we can hear, is that belonging to the Western Reserve College, situated in Hudson, Portage Co., Ohio, and now under the charge of Professor Loomis, of the institution last named. There is nothing of the kind, it is well known, at our national seat of government. All the propositions made to establish one,—something corresponding to the National Observatories of other civilized countries,—have utterly failed. Even Harvard University, with all its antiquity, revenue, science and renown, has, thus far, failed in this depart-

ment, though we are glad to hear, by the way,—and it is this rumor which has partly suggested these remarks,—that they are at length “breaking ground” at Cambridge for a small establishment. A house or houses, considered to be very suitable for this purpose, and to be well located, have been purchased, and are being fitted up; and our learned, though self-trained fellow-citizen, Mr. Pond (of Roxbury, heretofore), is already engaged pretty actively about the premises, we believe, in a series of magnetic and other observations. The site is not high, but that is not needed. There is a common mistake on this point, nothing more than a clear range of view being wanted. There is not in all Cambridge, probably, a spot with an elevation of more than one hundred feet, and that, Mount Auburn, would, of course, be unattainable.

Speaking of mistaken impressions, we apprehend that something of the present state of things in the astronomical department, as we have described it, may be attributed to an opinion, generally prevalent, that a very great *expense* is involved. Now it is true, that large observatories, like those of Greenwich, Konigsburg, and Dorpat, require, in the present state of science, large telescopes, the art of dividing having been carried so far that small instruments are not sufficient. The necessity for large telescopes for the meridian instruments, as well as for other uses, renders such an establishment very costly, and requires that it shall be independent of others. But smaller observatories may also be useful to science; such a one, for example, as would be furnished by a room with a solid foundation, connected with a second having a free horizon; the first to have cuts, north and south and east and west, the second to have a turning dome. It has been represented that the following named instruments would be suitable for such an observatory:

1. A meridian circle with a 42 inch telescope and a 20 inch circle,.....	1,000	Rix dollars
2. A telescope of 72 inch focal length,.....	900	“ “
3. An astronomical clock,.....	400	“ “
4. A chronometer,.....	500	“ “
5. A small transit instrument,	350	“ “
6. Small telescopes, barometers, thermometers, &c. }		
A theodilite, &c.,	750	“ “
	3,900	“ “
	or about	\$3,000.

A small observatory would thus be furnished for about three thousand dollars; and it is justly remarked, that such a one will be well adapted to *form observers*, since the art of handling instruments so as to obtain accurate results, is only to be acquired by practice. It is proper, we think, that a knowledge of these facts should be circulated among us. Some of them are suggestions, lately communicated by Prof. Encke, of Berlin, to one of his American correspondents. (The information collected by Mr. Adams we shall presently notice.)

And this reminds us of the new comet, called Galle's, in honor of the Professor's assistant, who discovered it Feb. 2d, when it is stated, having computed a description of it on the same day, that distinguished astronomer forwarded the elements of its orbit to Professor Schumacher, at Hamburg, editor of an astronomical journal there, in which they were published. This was received by a scientific gentleman, in Philadelphia, a subscriber to that work, and a translation was forwarded to Professor Loomis, in Hudson, who has, we should say here, a superior set of astronomical instruments, which were made under his own inspection in Europe. The elements reached him on the 14th of March, and we see from a Cincinnati journal, of a later date, that he has had excellent success in availing himself of the data furnished him. The comet is not visible to the naked eye, and will not be; but its movements have been accurately ascertained, in unison with the calculations of Professor Encke. There is something agreeable and gratifying in such a coöperation. We hope soon to see the time when a great deal more of it, and of what is kindred to it in other departments, shall exist between America and Europe.

We have intimated that other *civilized* countries had taken the lead of *us* in this matter. We might, perhaps, have enlarged that term with propriety, for we see by the latest advices that *Mehemet Ali* has come out for the promotion of philosophical inquiry. It seems the Royal Society of London made an application through the British government some time ago, to be allowed to construct an observatory in Egypt, for magnetic and meteorological observations. On the communication of this wish, his Highness answered that he would build it at his own expense, and he has accordingly given instructions for its erection, and

appointed a French *savan* to superintend it. Moreover, he remarked that the Society would be the best judges of the necessary instruments, &c., and so desired them to select *whatever may be necessary*, he directing the cost to be instantly paid. In the *Christian* world, they are just getting up an observatory at Manchester, England, to be constructed on a suitable site on Kersal-Moor, Higher Broughton; and here it is proposed to unite the kindred pursuits of astronomy and meteorology, magnetism being also an adjunct. A Liverpool journal suggests on the occasion, that it was in Broughton, an obscure person, named Crabtree, made the observations that enabled Newton to arrive at some of his most valuable discoveries; and that Jeremiah Horrocks, of Toxteth Park, also an humble individual, ill supplied with books and instruments, was the first to discover the transit of Venus over the sun's disk,—a discovery, from which Newton derived some of the sublimest facts in the solar system. We mention this enterprise with the greater satisfaction, as we see it stated that "the amount required for the building and instruments is comparatively *small*."

With these somewhat desultory preliminaries we come to the Report of the Committee, which it appeared to us better to consider chiefly by itself, rather than mingle its contents with any thing of our own. As its circulation will, we apprehend, be quite limited in this region, we probably cannot do better than to present our readers, in the shortest space possible, a summary view of the most important contributions it makes to the discussion of the subject before us, and especially to the *details* of this subject. It is in these we are most wanting, and every body knows that in this department is one of Mr. Adams's strong points. In the present instance his labors seem to have been indefatigable. So far as we know, there is more information in this document about observatories,—though none too much, after all,—than in all other American publications issued since the century came in.

And first, in regard to that portion of the Report which introduces the matter we here refer to, and which, though the least voluminous of the two, may be regarded rather as the *business* portion. The sequel is in fact less a political or official communication, than a philosophical or scientific essay. Some persons, who know the writer's peculiarities, and among others his habit of exhaust-

ing whatever topic he takes up, may consider it a gratuitous offering, at least where it is. We think not so. Useless it may be, in one sense of the word. It comes in the form of a strong recommendation. The moral of the whole discussion is, that Congress ought to appropriate the available part of this bequest, under certain circumstances and conditions, to the establishment of a great national institution of the class we speak of, with certain matters therewith to be connected. Now this may never be. We have some fears, as well as wishes, about it. We have an apprehensive reference to the policy heretofore pursued by our Government in respect to subjects essentially kindred with this. And it is the general understanding, too, we believe, that Mr. Adams, in this recommendation, stands pretty much alone. This, indeed, would not discourage him; nothing ever does. But, as we have hinted, it may cause some portion of these labors under review to prove comparatively useless. They will exist as a valuable body of data, for the use of those who may be wise enough to appreciate their importance, and possibly, at some future day, liberal enough to carry them into practical operation; and in this form they may do some good to his countrymen, as they certainly do great credit to the venerable author; but for ourselves, we should much prefer seeing the observatory itself go up at once, as it ought to, and where it ought to, and so, we doubt not, would Mr. Adams himself.

As to the history of the bequest, then, we presume the main fact, which is chiefly what is now necessary to our purpose, is familiar to our readers, viz.,—using Mr. Adams's phraseology,—that James Smithson, a foreigner, of noble family and of affluent fortune, did, by his last will and testament, made in the year 1826, bequeath, under certain contingencies which have since been realized, and with certain exceptions for which provision was made by the same will, the whole of his property, of an amount exceeding four hundred thousand dollars, to the United States of America, to found at Washington, under the name of the Smithsonian Institution, an establishment "for the increase and diffusion of knowledge among men."

In regard to the *personel* of this munificent individual, we are furnished, in the writer's usual way, with some seasonable facts, which, though not immediately con-

nected with the principal design of our article, we do not like altogether to pass by, for they certainly enhance considerably the interest, if not the value, of Mr. Smithson's bequest. The amount of it is, that this gentleman is, and declares himself, in the caption to his will, a descendant in blood from the Percys and the Seymours, two of the most illustrious historical names of the British islands. Nearly two centuries since, in 1660, the ancestor of his own name, Hugh Smithson, immediately after the restoration of the royal family of the Stuarts, received from Charles II, as a reward for his eminent services to that house during the civil wars, the dignity of a baronet of England,—a dignity still held by the dukes of Northumberland, as descendants from the same Hugh Smithson. The father of the testator, by his marriage with the Lady Elizabeth Seymour, who was descended by a female line from the ancient Percys, and by the subsequent creation of George III, in 1766, became the first duke of Northumberland. His son and successor, the brother of the testator was known in the history of our revolutionary war by the name of Lord Percy; was present, as a British officer, at the opening scene of our revolutionary war, at Lexington, and at the battle of Bunker Hill; and was the bearer to the British government of the despatches from the commander-in-chief of the royal forces, announcing the event of that day. The present Duke, the testator's nephew, was the ambassador extraordinary of Great Britain, sent to assist at the coronation of the late King of France, Charles the Tenth, a few months only before the date of this bequest from his relative to the United States of America.

These facts, taken in connection with all Mr. Smithson's proceedings in the case, suggest some interesting reflections to Mr. Adams's mind, as they will doubtless to others. One of the most obvious is, that with all the revenue and renown of the kith and kin with which *he* became connected by an act of his fathers, yet, let but the trust of Smithson to these United States be faithfully executed by their representatives in Congress,—let the result accomplish his object, "the increase and diffusion of knowledge among men,"—and a wreath of more unfading verdure will entwine itself in the lapse of future ages, around the hitherto uncelebrated name of Smithson, "than the united

hands of Tradition, History, and Poetry have braided around the name of Percy, through the long perspective in ages past of a thousand years."

On another point we must do Mr. Adams the justice to quote him. He calls this a "high and solemn trust," as it truly is, and then goes on to say:

"In adverting to the character of the trustee selected by the testator for the fulfilment of his intentions, your Committee deem it no indulgence of unreasonable pride to mark it as a signal manifestation of the moral effect of our political institutions upon the opinions, and upon the consequent action, of the wise and the good of other regions, and of distant climes; even upon that nation from whom we generally boast of our descent, but whom, from the period of our Revolution, we have had too often reason to consider as a jealous and envious rival. How different are the sensations which should swell in our bosoms with the acceptance of this bequest! James Smithson, an Englishman, in the exercise of his rights as a free-born Briton, desirous of dedicating his ample fortune to the increase and diffusion of knowledge among men, constitutes for his trustee, to accomplish that object, the United States of America, and fixes upon their seat of government as the spot where the institution, of which he is the founder, shall be located.

"The Revolution, which resulted in the independence of these United States, was commenced, conducted, and consummated, under a mere union of confederated States. Subsequently to that period, a more perfect union was formed, combining in one system the principle of confederate sovereignties with that of a government by popular representation, with legislative, executive, and judicial powers, all limited, but coextensive with the whole confederation.

"Under this government, a new experiment in the history of mankind is now drawing to the close of a half century, during which the territory and number of States in the Union have nearly doubled, while their population, wealth, and power have been multiplied more than fourfold. In the process of this experiment, they have gone through the vicissitudes of peace and war, amidst bitter and ardent party collisions, and the unceasing changes of popular elections to the legislative and executive offices, both of the general confederacy and of the separate States, without a single execution for treason, or a single proscription for a political offence. The whole government, under the continual superintendence of the whole people, has been holding a steady course of prosperity, unexampled in the cotemporary history of other nations, not less than in the annals of ages past. During this period, our country has been freely visited by observers from other lands, and often in no friendly spirit by travellers from the native land of Mr. Smithson. Their reports of the prevailing manners, opinions, and social intercourse of the people of this Union, have exhibited no flattering or complacent pictures. All the infirmities and vices of our civil and political condition have been conned and noted, and displayed with no forbearance of severe satirical comment to set them off; yet, after all this, a British subject, of noble birth and ample fortune, desiring to bequeath his whole estate to the purpose of increasing and diffus-

ing knowledge throughout the whole community of civilized man, selects for the depositaries of his trust, with confidence unqualified with reserve, the Congress of the United States of America."

These considerations, Mr. Adams thinks, enhance not a little the pressure of the obligation imposed on us by this bequest; and the weight of debt, he says, is proportioned to the honor conferred by confidence without reserve. He expects, of course, to find in Congress a good deal of anxiety concerning the best appropriation to be made of the receipts in the case, which, by the way, appear to have actually exceeded the sum of half a million of dollars, instead of that abovementioned. And here is the great point he aims at,—the question, in plain prose, what shall be done with the money?—and this brings us back to our main subject once more.

On this question the Committee seem to have been much divided. In one thing they did concur, we are told, from their earliest meetings, and it is a point of agreement which may take some persons by surprise, viz., their recommending that no part of the funds should be applied to the establishment or support of any school, college, university, or ecclesiastical establishment. They had also agreed to recommend, as a fundamental principle for the organization of the institution that is to be, and for the management of its funds, that the capital amount of the bequest should be preserved entire and unimpaired, so invested as to yield an income of six per cent. a year; that this income only should be annually appropriated by Congress; and that a considerable portion even of those appropriations should be constituted as funds, from the interest of which expenditures applicable to the purposes of the bequest might be provided for,—the capital of the bequest itself being annually rather increased than diminished.

It appears that numerous plans of the kind above specified as obnoxious to the Committee, have been by them fully considered,—being mostly the suggestions of individuals who have memorialized Congress on the subject. There was no scarcity of them at any time, and it was not from any *such* cause that the Committee remained in doubt, or rather, doubted not in the least that they ought all to be rejected. Mr. Adams says, these projects *generally* contemplated the establishment of a school, college, or university; and that they proposed

expenditures, absorbing, in the erection of buildings, the capital of the fund itself, or a very large portion of it, and leaving little or nothing to be invested as a perpetual annuity for future and continual appropriations, contributing to the improvement of other ages, as well as of the present.

This was a valid objection, we think, for the Committee are unquestionably right in their care to husband the principal of the bequest;—that is, it was good against these particular projects;—for we are not prepared to decide, with our present information, how far the objectionable features were such as must be called intrinsic, and inseparable from the *class* of schemes here referred to. Neither do we know generally the state of the argument, before the Committee, or before the country,—if there is any,—in regard to this same subject. We do not intend to discuss the matter. But we must observe, in passing, as we think we may venture to do without fortifying ourselves much with preparation, that *one* of the reasons against these projects, which appear to have been countenanced by some parties, and which, at least, is here recorded by Mr. Adams as having been stated by himself for the consideration of the Committee of which he was chairman at the time (a *Joint Committee*), strikes us as a somewhat singular specimen of ratiocination. We find it embodied in two resolutions, which do not appear to have been the subject of any action, and the first two of which express essentially the meaning of all. These are, first,

“That the education of the children and youth of these United States has for its object, not the *increase* and diffusion of knowledge among *men*, but the endowment of individuals of both sexes with useful knowledge already acquired, and suited to their respective conditions;”

and secondly,

“That the declared object of the bequest of James Smithson to the United States of America being the foundation, at the city of Washington, of an establishment ‘for the *increase* and diffusion of knowledge among *men*,’ no appropriation of any part of the fund to the purpose of educating the children or youth of these United States would fulfil the intent of the testator.”

It may strike some minds that great and grave affairs are made to turn here, as it is true in this world they often do, on a very small matter of a *hinge*,—a mere grammar

and dictionary question, one may say; and to others it will be notable that, the data being such, the decision should be what it is; but with all this we have nothing now to do, and mean to have nothing, partly because the case is really plain enough, we conceive, to be submitted without argument, as the lawyers say, and partly because we are a little shy (we may as well confess it) of running a lance critical against so mighty a philologist as the author of these resolutions,—a kind of Bluebeard or Giant-killer, in the world controversial, as he is and has been these fifty years,—and bearing and wearing, to this moment (in our imagination), the scalps of a hundred foes. Let it pass, therefore. Suppose that, with the wisdom of *another* culprit, once inquired of in a court of justice whether he was “guilty or not guilty,” we consent to “waive the subject!” Mr. Adams shall settle it for Mr. Smithson, and for all mankind, that “*men*,” here and every where else, means exclusively men *masculine*, in the first place; and in the second place, men *grown*. He shall have it all in his own way.

It must not be understood that Mr. Adams or the Committee much less (who do not seem, as such, to have taken up the resolutions just quoted), appear to lean much on the argument we have here noticed, which bears the marks rather of having been thrown off in a frolicsome mood by the author, at some leisurely moment, “for fun,” as the boys say;—something such a flourish as any one may at times find himself making, in deep reverie, with his pen, on the margin even of a business sheet. The real argument it perhaps becomes us to give, after such a preamble. It appears to be all comprised in the following passage:

“There are in the United States ninety-five universities and colleges, besides high schools, academies, and common schools without number. The object of all these institutions is one and the same,—education from infancy to manhood. The subjects of instruction are all the departments of human science, from the primer and the spelling-book to the theory of infinities and the mechanism of the heavens. They are variously graduated, and adapted to the capacities and wants of the expanding mind, from the moment when the child becomes capable of receiving instruction to the full formation of adult age, and the preparation of the citizen for the performance of the duties of active life, and the exercise of the faculties thus acquired for the benefit of the individual himself and of his fellow-creatures in the social relations of life. The ultimate object of them all is *instruction*,—the communication of knowledge already possessed, and not the discovery of new truths, or the invention of new

instruments for the enlargement of human power. This was evidently the purpose of Mr. Smithson; and this the Committee of the House, which reported their bill at the last session of Congress, unanimously believed to be entirely distinct from that of the establishment of any institution whatever devoted to the education of children or of youth."

In these views, and in some others, as we have intimated, the Committee seem to have been united. They concurred, that is, in what they rejected. As to what they should do with the money, the old question still came back undecided; and we confess we see in the document before us but slight indications of a settlement of the subject, especially in a practical way. We see only that the Committee have allowed their Chairman to put forward a history of the case, together with an exposition of what we take to be mostly his own individual views as to the appropriation. These are, in general terms, that Mr. Smithson's object having been "the increase and diffusion of knowledge among men,"—or, as Mr. Adams will have it, even in this case, "among MEN,"—and it being *our* great duty as trustee to fulfil his intentions,—no branch of human knowledge should be excluded from its equitable share of the benefaction. The fund was in fact a donation to the United States, to be expended in furnishing the means, and in rewarding the accomplishment, of new discoveries and inventions throughout the whole range of science and of art. The specific modes, says Mr. A., of attaining directly or indirectly this end, are as various as the arts and sciences themselves, and as prolific as the imagination of man. A botanical garden, a cabinet of natural history, a museum of mineralogy, conchology, or geology, a general accumulating library,*—"all institutions, of which there are numerous examples among the civilized Christian nations, and of most of which our own country is not entirely destitute,"—all are included within the grasp of the design; all may receive contributions from the continually growing income of the trust; while, of course, the moral or political sciences, the philosophy of language, the natural history of speech, the graces of polite literature, the mechanic or the liberal arts, were, by no means, to be excluded from the benefits prepared for posterity by the fund.

* This enumeration is, of course, not intended for a complete one, and it is obvious enough at a glance how many additions, and appropriate and important ones, may be made to it. These, however, we have not space here even to name.

These are liberal views. They do honor to the author of the Report, and in that respect are such as *we* have expected from him, at the same time that we suspect other parties may have expected something different. As to the matter of an observatory, in particular, many persons have probably done him injustice by giving him credit for a much more exclusive and pertinacious theory, or determination, than could fairly be ascribed to him. This subject he here clears up pretty thoroughly. "Among the *many establishments*," he says,—and in this passage, we may remark, is almost the only hint we have seen of any unanimity in the Committee beyond what we have stated,—"*among* the many establishments which were suggested to them, or which occurred to their own consideration, which would be strictly included within the express language of the will, and the undoubted intention of the testator, that upon which *they rested* as first deserving, and for a succession of several years, the application of the annual income of the fund, was an astronomical observatory of the most enlarged and liberal character, with provisions for the most effective continual observation of the phenomena of the heavens; for the actual calculations and periodical publication of the results of those observations; and for affording to the navigators of our own and of all other maritime nations our contribution of all the facilities which the detected secrets of the starry universe can furnish to the wandering pilgrim of this sublunary sphere."

And again, "It was *not* the intention or expectation of the Committee that the appropriations from the fund should be confined *exclusively* to this object: the improvement of *all* the arts and sciences was embraced in the letter and in the spirit of Mr. Smithson's bequest." The amount of it is, that while he considers the range of the benefaction thus wide, and its proceeds fairly available in so many ways, he considers moreover that there are some branches of human knowledge which are not merely more important and prominent intrinsically than some others, but some also which have been reduced conventionally to a rank too subordinate,—out of all proportion,—and far below their intrinsic deserts. This remark doubtless applies to all civilized nations. The circumstances which have led to such a state of things are mul-

tifarious. They may be mysterious, also, sometimes, and in some degree. We need not discuss them here. Enough that they exist, and operate, and produce the result we refer to. Our own country shows as much of it as any one. The American intellect is full of *whims*, so to speak, or at least it would appear at a first observation to be so. We are a new people. Our habits, of any description, are not formed enough to give us yet a general character of decision. We are a motley and miscellaneous people, and so much the harder is it for us to be decided. We are excitable, moreover,—preëminently so. Circumstances have given us that temperament, and circumstances cherish it continually. Hence much of our eccentricity, our whimsicality, as we have called it. Hence many of the inconsistencies which foreigners at least find it so hard to account for. Hence, for example, the apparent mixture of reckless volatility and of the most practical energy among us. But whatever may be the *rationale* of the case, the result, as we said, is before us. In every department of our civilization, in every sphere of our society, it is so; but no where is it more conspicuous than in our literary and scientific world. Who can explain, for example, on ordinary principles, our neglect of astronomy,—of *practical* astronomy;—a practicality (if we may thus use the word) so particularly interesting and important to us, as a people, and especially a great commercial one;* and while at the same time our tastes and pursuits in general are so much characterized by this practical spirit that daily, by all observers, we are more than criticized about it,—we are stigmatized;—we are charged with an unparalleled and unprecedented excess of it;—we are proverbially the nation who find no time and have no taste for any thing

* "The original purpose of this institution," says Mr. Adams, speaking of Greenwich, "first commenced in 1676, under the patronage of Charles the Second, and the most glorious incident of his life, was for the finding out the so-much-desired longitudes of places for the perfecting the art of navigation; and the inscription still existing above the original door of the observatory declares that it was built for the benefit of astronomy and navigation. So intimately connected together are the abstracted science and the practical art, that, without the help of the astronomer the seaman could not urge his bark in safety one inch beyond the sight of the shore."—*Report*, p. 21.

In our community a stronger confirmation of this last remark could hardly be wanted than we see daily in the practical results of the labors of Bowditch. And yet Bowditch was by no means allowed "fair play." His "patronage" was poverty; his means, a mockery more than an aid. An observatory he perhaps never saw, being even less fortunate than Rittenhouse, who succeeded in raising and using what he called one on his own estate. Both wrought wonders, as it was, but who can guess what, with "means and appliances to boot," they might have done!

but to *do*. But let this pass, too. Enough that so it is, that, as the Report reminds us, there exists no permanent establishment throughout the Union for systematic continual observation of the phenomena of the heavens; for the mathematical calculations to furnish the practical results of observation; and for periodical publication, for the benefit of the commercial, navigating, and scientific world, of the fruits of this combined observation and calculation. Elsewhere this statement is a little qualified by the phraseology, "*none worthy of the name*," but the difference can hardly be called material or the correction one of importance, as the reader must have already inferred from our own somewhat minute account of the state of things among us, in the introductory part of this article. Mr. Adams may or may not have known of the existence or the proposed erection of the small, scattered, and (we may as well add, on the whole) *shabby* establishments there referred to; but he knew, at all events, that the whole country had produced nothing practically fulfilling the purposes of a national observatory (if of any other), or, in his own language, "*worthy of the name*."

The evils of this deficiency, to our own citizens, are too obvious to be enlarged on. The disgrace which accrues from it to our national reputation abroad,—or which well may,—is to be estimated in some measure from the different policy pursued by other nations in regard to the same subject. On this point Mr. Adams gives us a little statistical information which we should hope might have some effect to rouse in our community, if not in the American Congress, a decent spirit of emulation, or at all events a respectable sense of shame. He tells us that in the British islands alone, there are observatories at the universities of Cambridge and Oxford; at Edinburgh and Glasgow, in Scotland; and at Dublin and Armagh, in Ireland: all receiving some patronage from the government; in addition to which, there has been erected, under the same patronage, an observatory at the Cape of Good Hope, already made illustrious by the labors of Sir John Herschell; and we believe he might have mentioned, moreover, some half dozen establishments upon various remote and widely separated dependencies of the British empire (including Van Dieman's Land), for the immediate building and thorough furnishing of which arrangements have

quite lately been made by the Government, in connection with the Antarctic Expedition fitted out a few months since from the Thames, and some of which, it may be presumed, are by this time in an advanced stage of erection.

In France, if we mistake not, a still more ample provision is made for the wants of science, comprising respectable establishments in every quarter of the kingdom. Mr. Adams furnishes no description, or list, of these, but remarks that the history of the royal observatory of that country would present an exhibition not less interesting of the benefits conferred upon mankind by the slightest notices bestowed by the rulers of mankind upon the pursuit of knowledge; and the names of the four Cassinis would range in honorable distinction by the side of those of Flamsteed, Halley, Bradley, and Maskelyne.

This compliment to the Greenwich astronomers, we should observe, is ushered in by a sketch of that institution which, though summary, not only *tells* to the argument of the Report, but might well be considered a case in itself sufficient to establish it. Founded in 1676, its earliest fruits, we are told, were, 1. An increased accuracy of observation, by the attachment of telescopes to graduated instruments, and by the use of a clock to note the time at which stars and planets passed, by their apparent diurnal motion, across the middle of the field of view of the telescope. 2. A catalogue of the places of 3,310 stars, with a name affixed to each of them, the selection and nomenclature of which have served as the basis to every catalogue since that time. Nor is it an uninteresting incident in the progressive history of astronomical knowledge, that when one hundred years later, Herschel discovered that the star which bears his name was a planet, he found it as a fixed star upon the catalogue of Flamsteed. 3. Many of Flamsteed's observations of the moon, reduced as well as was then practicable, were, at Newton's request, communicated to him, to aid in perfecting the theory deduced from the principle of universal gravitation. "The time," as the present astronomer royal, Airy, has said, "the time at which these observations were made, was a most critical one,—when the most accurate observations that had been made were needed for the support of the most extensive philosophical theory that man had invented."

Since the death of Flamsteed, the office just mentioned has been successively filled by Dr. Halley, who has given his name, as the Report reminds us, to the most splendid comet of the solar system, by computing its orbit and predicting its return after a period of about seventy-five years, already twice verified; then by Bradley, immortalized by the two discoveries of the aberration of light and the nutation of the earth's axis; then by Bliss, Maskelyne and Pond; and now by Mr. Airy, whose reputation is well known. "For the space of nearly two centuries this institution has existed, and has been the seat of continuous observations, scarcely interrupted by the intervals between the cessation of the labors of one observator and the commencement of those of his successor."

On the *general* uses of observations of that class of which Greenwich has furnished these brilliant examples, Mr. Adams has some remarks, in another connection, full of interest, which must be here omitted. More in detail, he shows how to the successive discoveries of persevering astronomical observation through a period of fifty centuries, we are indebted for a fixed and permanent standard for the measurement of time; that by the same science has man acquired, so far as he possesses it, a standard for the measurement of space; and that although a standard for the measurement of the dimensions and distances of the fixed stars from ourselves is yet to be found,—if found at any time, it will be through the means of astronomical observation. The influence of all these discoveries on the condition of the race is infinitely diversified in relative importance; "but all, even the *minutest*, contribute to the increase and diffusion of knowledge."

As to the more brilliant, we are reminded of an observation of Voltaire, that if the whole human race could be assembled in one mass, from the creation of man to *his* time, in the gradation of genius among them all, Isaac Newton would stand at their head. And these discoveries of Newton were the results of calculations founded upon the observations of others,—of Copernicus, Tycho Brahe, Kepler and Flamsteed.

Before dismissing this part of his subject, Mr. Adams takes care to inform us that in all civilized nations excepting our own there is now more of the spirit of scientific exploration than at any former period; that there are no less than one

hundred and twenty observatories in continental Europe; and that the most magnificent of them all has been founded, during the last season, by the *Russian Czar*, in the vicinity of his capital;—an enterprise sufficiently glorious at the worst, he intimates, for “the sovereign of the mightiest empire and the most absolute government upon earth, ruling over a land of serfs;” but the merit of which is vastly enhanced by the fact of its being undertaken and accomplished in such a latitude and climate,—a region so near the pole, that it offers to the inspection of the human eye only a scanty portion of the northern hemisphere, with an atmosphere so chilled with cold and obscured with vapors, that it yields scarcely sixty days in the year when observation of the heavenly bodies is practicable. This event, it seems, has been signally noticed in the National Institute of France; and a journalist in that country, applauding the exertions of a land of serfs to promote the progress of science, avows “that he should blush for his own country, had he not at hand the evidence of her exertions not less strenuous for the advancement of the same cause.”

Such is the comparison Mr. Adams makes out between ourselves and our sister nations. It is certainly not flattering to our national vanity, but it is none the worse for that reason, and we are not without strong hopes that the appeal, so thoroughly fortified by facts as it is, and coming from such a source, may yet have its legitimate effect. We have now only to notice briefly some of the main provisions of the Bill reported by the Committee, together with a few statistical details. The sixth section enacts that the sum of thirty thousand dollars, part of the first year's interest accruing on the same fund, be appropriated towards the establishment at Washington of an astronomical observatory, adapted to the most effective and continual observations of the phenomena of the heavens; to be provided with the necessary, best, and most perfect instruments and books, for the periodical publication of the said observations, and for the annual composition and publication of a nautical almanac. Section seventh enacts that the observatory be erected under the direction of the Secretary of the Treasury, subject to the approbation of the President, the site for the same being selected on land belonging to the United States, and this land to be duly

conveyed to the trustees of the fund, and to their successors for ever, for the purposes of the institution. Provision is moreover made for a Board of Visitors, to be annually appointed, consisting of nine members; two of them, commissioned officers of the army, to be appointed by the Secretary of War; two, of the navy, to be appointed by the Secretary of the Navy; the mayors of Alexandria and of Georgetown; and one citizen of Washington, Alexandria and Georgetown, each, to be appointed by the President. This Board to meet once a year, receive and make reports, &c.

It appears that the above appropriation was proposed to be granted for seven years. In the Appendix to this Report, however, we are told that farther information has led to the conclusion that the estimate was yet not sufficiently liberal; and that, for the accomplishment of the above purposes, not less than ten years of the income will be required. A more explicit estimate is also added, for which we must refer the reader to the Report, only observing that it comprises, besides a salary of \$3,600 for the astronomer, funds for the compensation of four assistants, at \$1,500 each, and two laborers, each at \$600: for the purchase and procurement of instruments, \$30,000; of which \$20,000 might be applied for an assortment of the best instruments to be procured, and \$10,000 for a fund, from the interest of which other instruments may be from time to time procured, and for repairs: for the library, \$30,000; being \$10,000 for first supply, and \$20,000 for a fund for an income of \$1,200 a year: and finally \$30,000 for a fund, from the income of which, \$1,800 a year, shall be defrayed the expense of the yearly publication of the observations and of a nautical almanac.

Some valuable data are given respecting the expense of instruments, buildings, &c., in a letter to Mr. Adams from Mr. Airy, of Greenwich, which forms a part of the Appendix. It conveys just the practical information which was wanted, while perhaps there was no other individual who could furnish it as well. The country, as well as the Committee, owe Mr. Airy their thanks for it.

ARTICLE VII.

THE INSTRUMENTALITY OF THE MINISTRY IN THE FORMATION OF CHRISTIAN CHARACTER.

It appears universally admitted, in the church of God, that the ministry of the gospel is intimately concerned in the formation of Christian character. Whether this subject, however, is so well understood as it should be; and whether it is kept in mind so distinctly and seriously, by either ministers or churches, as it ought, admits of question. It is, therefore, proposed to give it a brief consideration in the following article.

That the language used in our statement of this subject may not be misapprehended, we remark, that we have no sympathy with any who hold that man operates upon the soul of his fellow-man independently of the agency of the Holy Spirit. We regard the minister as "a laborer together with God" the Holy Spirit, without whom nothing is done for the spiritual good of the soul of any man. We contemplate the minister as using means which the Spirit is pleased to bless. And we hold it becoming, and a duty, in that minister who has been most successful in his labors for the sanctification of the church, to sit down willingly at his Master's feet, ascribing all the glory to that blessed and divine Agent who is pleased, "by the foolishness of preaching, to save them that believe."

It is not in the power of man to stop the work of grace, which is begun in any Christian. And yet it is very possible that through defects in ministerial character and habits of instruction, this work may be embarrassed in its progress, and its beauty marred; and there be consequent defects in the characters of some Christians, which will never be corrected till they arrive in heaven. Through the same causes, the happiness, influence and usefulness of Christians in this life may be very much abridged. Through peculiar defects in the ministry of some, it may be found, at last, true of many, who have been under their pastoral charge, that they are but

"scarcely saved." And of infinite mercy it will be, if, through such causes, some do not perish from the visible church. These are among the many considerations which give importance to this subject.

Individual Christians, and churches in their collective capacity, inevitably feel the influence of the ministry under which they live, for good or ill; and this from various causes. The sacred office is an appointment of God; and it is inconceivable that from the exercise of it little or no effect should result. A good man in this office can therefore do good, and a bad man evil, to souls, as by authority. The dignity and solemnity of this office also give it influence, and prepare the way for its efforts to be decisive; whether good, through the excellences of him who ministers, or bad through the faults of his character. From this it sometimes comes to pass that many Christians will tolerate and excuse, and even countenance things wrong in a minister, because of the office he holds. The frequency, or rather the constancy, with which the mind of the minister comes in contact with the minds of his people, in his public preaching and in his private intercourse, makes his influence upon them to be inevitable. No man can preach to his people two sermons on every Sabbath, with perhaps lectures during the week, and visit among them, either in a social or pastoral manner, and not be continually making impressions, of some sort, which will be formative upon their character. In short, to bear the title of an "ambassador for Christ," and to "live, move and have being," among a people, is to be under the interesting certainty of being concerned in the formation of character. And this will give unspeakable solemnity to the review which ministers and their churches will take, in the day of final judgment.

When, therefore, the theological student is in his course of preparation for the ministry, he is contemplating the employment of forming the characters of immortals for eternity. The first sermon he preaches is the beginning of the work of making impressions on souls. When he is ordained as the pastor of a local church, and a flock is committed to him to keep, he has under his hands a collection of his fellow-men, in forming whose characters for the joyful or fearful estates of eternity, he is to have more concern than any other being on earth. On the day

of his ordination, it is as though a book were spread open before him; and each soul is as a leaf in that book, upon which he will be employed in inscribing, as "with a pen of iron and with the point of a diamond," characters not to be effaced, while eternity lasts, and God lives to reward his fidelity or punish his unfaithfulness. This book he and others will read, somewhat, in this life, with hope and joy, or with fear and sorrow, according to that which is written therein. And in the last day, this book of his spiritual authorship will be open in the sight of God, of angels, and of men both saved and lost,—in sight of heaven and hell, to be read to all eternity.

A mistaken notion has sometimes been held by men in the ministry, that the work should be divided into departments; that one minister is to labor to convert sinners, and another is to take them under his care for the formation of their characters, and their training for heaven. And men have run through churches of different denominations in our country, professedly doing the work of the first department, and committing that of the second to the regular pastors. No minister need to fall into this mistake who will read attentively and carry in his thoughts habitually, that apostolical charge, "Feed the church of God;" and who will study the character of the Christian ministry as it was exercised by the apostles. Paul and his brethren labored for the accomplishment of *all* which concerned the salvation of the people of Christ; from the first proclamation of the gospel to the man "dead in trespasses and sins," through all the intermediate stages of conviction of sin, conversion to God, introduction into the church, preparation for the divine service on earth, for death in Christian triumph and for transference to the paradise of God. And this is the business of every minister.

Let us inquire for the light of Scripture on this subject. Did our limits permit, it would be easy and pleasant to quote many passages, affording proof that Christ and his apostles regarded the Christian ministry as eminently a divine appointment, for training "sons and daughters of the Lord Almighty." Paul evidently contemplated, with lively interest, his own concern in the Corinthian Christians having become what they were; when he said, "Do we begin again to commend ourselves? or need we, as some others, epistles of commendation to you, or letters of

commendation from you? Ye are our epistle, written in our hearts, known and read of all men; forasmuch as ye are manifestly declared to be the epistle of Christ, ministered by us; written not with ink, but with the spirit of the living God; not in tables of stone, but in fleshly tables of the heart." "Great is my glorying of you; I am filled with comfort; I am exceedingly joyful in all our tribulation." So in Paul's instructions to Timothy and Titus, as ministers, and in his epistles to the churches, and in the epistles of James, Peter, John and Jude, this great object seems to have been steadily contemplated, the building up of Christians in holiness; their advancement in every grace; the strengthening of every appropriate element of their character; the brightening of every feature of their resemblance to Christ; and to bring them to live in all respects as becomes the sons of God, the heirs of glory and immortality.

To exhibit from the apostolic writings all the proofs they afford on this subject, would be to quote them almost entire. Let any minister read the epistles of the New Testament, with his eye upon this subject, and, if he has not done it before, he will be surprised and delighted to see how almost every passage has reference in some way to this end. Whether it be a doctrine set forth, or an example of Christian excellence, or a delineation of Christian experience, or a caution, warning, or rebuke of sin; each one appears adapted to "the perfecting of the saints," "the edifying of the body of Christ." The Holy Spirit has come into the world to carry on the great work of sanctification and salvation for the people of God, which was begun in the Saviour's atoning blood; and he is accomplishing it by his gracious operations on the hearts of the heirs of life. He graciously condescends to call into fellowship with himself in this work, imperfect men, as all ministers are. And for what object, next to our own salvation, should we have a thought or desire to labor, but for this, to which he directs his own almighty energies?

It is true that the apostles preached to sinners, unregenerate men; their holy souls were awakened, and their minds were often tasked to the utmost, in endeavoring to "persuade men" to "be reconciled unto God." Yet they evidently regarded this as only the commencement of efforts for the good of souls, the great proportion of which

were to be made after conversion, and to be completed only when life ends and the day of their redemption is come.

The opinion has apparent place in some minds, that the ministry was instituted mainly for the benefit of impenitent men; and that those sermons are defective which are not devoted to pressing them with their immediate duties and dangers; and that to preach to those who are safe in the fold of Christ is to neglect "them that are without." The truth is, that some of the most arousing appeals for the consciences of sinners, in all the Bible, are contained in instructions to Christians. "The word of God" is "the sword of the Spirit;" and often takes effect with a "two-edged" power. Whether the sinner shall feel it depends not so much upon its being directly addressed to him, as upon its being the sacred and solemn truth of God, enforced by "the power of the Spirit of God." It is impossible to preach the Bible, and not preach that which the impenitent man shall feel. From a sermon on "the love of God shed abroad in the heart by the Holy Ghost," a wakeful conscience will constrain him to raise some serious reflections on his own condition as at enmity with God. While he listens to a sermon on the "hope of the gospel," he may most keenly feel that he has "no hope." As he hears set forth the joys in reserve for the Christian in heaven, he cannot fail to be reminded, if he think a moment of himself, that he is yet exposed to the miseries of hell. An enlightened conscience in the breast of a sinner is generally faithful in drawing inferences from truths pleasant or fearful. Divine truth dispensed, gives employment to conscience; and certain disturbance, thus, to the man living in his sins.

As an indispensable requisite in the minister, in laboring for the formation of Christian character, we scarce need to say he must himself be what he proposes to make others. What does that man for the advancement of Christian excellence in others who is not a Christian himself? How can he otherwise know what a Christian should be?

This fundamental requisite to his work supposed to exist, the following are obviously necessary: *Eminent* piety; for the master must go before the pupil: *Active* piety; for it is not merely the contemplative or studious minister who will exert influence on the characters of

those about him. "Sound in the faith" he must be; for how can he aid the formation of complete Christian character, while he gives but partial exhibitions of the truth? Deep and various experience of divine grace in his own soul he must have; else he will many times find himself wanting in sympathy with Christians around him on some of the highest exercises of grace; and unable to help in other Christians those exercises of which he has no experience. He must be "an example of the believers, in word, in conversation, in charity, in faith, in purity," and be able to say with an apostle, "Be ye followers of me, even as I am also of Christ." For what will he do for good to the characters of Christians, if not himself a pattern, in those things which he enjoins on them? And as comprehending much more we might say, on the qualifications of the minister for this part of his work, he must have a great deal of his Lord and Master in him; abundance of "the grace which is in Christ Jesus;" must have his soul pervaded by the "spirit of Christ."

With our eyes upon the present state of the church, in which there is an obvious "corruption of the minds" of some from "the simplicity that is in Christ," what kind of character in Christians should it be the main object of the ministry to form? In what points are the characters of professors of religion at present especially defective, and in need of improvement, through the wise and faithful efforts of pastors!

Love to divine truth, in all its articles, peculiarly needs cultivation. Respecting some, of whom we hope, we also have fears; while we perceive that there are doctrines in the Bible which they seem to wish were not there; which they do not love to hear preached; and which they are not ready to maintain and defend, with Christian decision and fidelity, when denied by cavillers and errorists. It is devoutly to be desired that we may see in every member of the visible church, one who loves all the doctrines of the Bible, and lives upon them, esteeming them, like David, as "more than his necessary food;" and who shall say of them with the devout Jeremiah, "thy words were found, and I did eat them; and thy word was unto me the joy and the rejoicing of my heart." It is a bad sign when any of the doctrines of the sacred word sound unpleasantly and harshly in the ears of any in "the church of the

living God;" when men, who profess to have been bought with "the blood of the everlasting covenant," are ashamed of Him, in any of his truths, who paid that ransom, shed that blood.

Teachableness respecting the instructions of God's word also needs cultivation in Christians. By no means do we desire to see Christians of that passiveness of habits, in which they will take the *ipse dixit* of their ministers as of course the truth, without any inquiry of the oracles of God for themselves. Christian docility is perfectly consistent with that Berean nobleness (Acts 17: 11) which, while it "receives the word, with all readiness of mind," also "searches the Scriptures daily, whether those things are so." He is a teachable Christian who sits before the pulpit with the docility of a little child, and hears with the attention of a man; and then goes home to his Bible to test the preaching by it, and to follow the track of his outset in the far-reaching lines of divine truth.

It is eminently desirable to form in Christians habits of reading, as an aid to thought and progress in divine knowledge. We desire to see Christians who shall delight in the writings of such men as Fuller, Bunyan, Hall, Flavel, Edwards, and many others whom we might name; whose powerful minds have searched for truth in the rich mines of God's word, and given the fruits of their labors for the instruction and edification of the children of God in many ages. We would bring back the days of reading and thinking Christians, whose minds shall be in their element in following investigations in which truth is illustrated and established, and the light of truth aids the happy and rapid growth of grace in the soul.

We desire to form in Christians habits of discrimination. It is important, in these days of refined sophistry and adventurous speculation in religion, that Christians should be able to see the difference between truth and error, not only in the general but in detail; to understand points, which, though they may by some be called nice and critical, yet involve important and serious conclusions, either of truth or error. We would not be uncharitable in our judgments; but many professors of the Christian faith with whom we meet, seem unable to give a decided opinion whether the book they read be sound in its orthodoxy or not; and who hear some whole sermons as pure gospel,

from which more discerning men, loving the truth, would recoil, as containing fundamental error. This may be called fastidiousness, bigotry to a creed or system, "heresy-hunting." We should call it wise and conscientious discerning between "*the gospel*" and "*another gospel*;" and a habit necessary in all Christians, to keep them from being "led away by the error of the wicked," and "falling from their own steadfastness." To receive every thing as sound doctrine which comes to us accompanied with zeal and excited feeling, may be called freedom from prejudice, and commendable readiness to hear every good word; but we should call it weak credulity, laying the professor of religion open to "cunning craftiness whereby men lie in wait to deceive;" a putting of his hand into that of any teacher who comes to him, and saying to him, 'lead me just where you please.' Now we have seen the days and the portions of New England, in which Christians were by no means certain to be perfectly satisfied with a book or an essay, simply because it bore a religious title; or to approve of a sermon because half, or three quarters, or even nine-tenths of it was truth, while the rest might be erroneous doctrine, sufficient to greatly embarrass, if not wholly neutralize the effect of the truth contained in it. Ministers did not then come out of their pulpits without their Christian hearers having observed and weighed their words so carefully, as to know whether they had preached truth or error. And the preacher who did chance to let slip a sentence which had a flavor of Arminianism or Antinomianism, or any other *ism* not taught in the Bible, would be quite likely to hear of it from the first Christian farmer whom he might meet in the field after Sabbath; or from the first good sensible Christian woman with whom he might sit down in her home. There was more sound theology and critical knowledge of divine truth in some churches in those days, than there is, we fear, in some divinity schools of the present day. And many an Apollos of these times would then have found himself kindly but seriously taken by the hand, by some Priscilla or Aquila, and had "expounded to him the way of God more perfectly."

But if we wish to see Christians of such habits as those already described, so do we also those, whose practice shall be as unexceptionable and sound as their orthodoxy.

We believe that there is such a thing as even "holding the truth in unrighteousness;" orthodoxy of head associated with coldness of heart, unfaithfulness in life, yea, a state of unregeneracy. God forbid that the faith which we hold should be thus scandalized! We would have every Christian as good and holy as he is orthodox; and the proof thus exhibited that soundness in the faith makes the best Christians.

We wish to train up Christians of devout habits; who shall delight in their closets as places for communion with God, and be there much and often; Christians whom the world cannot keep away from "the throne of grace;" who will make every earthly pursuit bend to the great object of advancing in the divine life. Devout habits belong with such as we have already described. For it is those who ask wisdom of God, that receive it. Those who know how to "take forth the precious from the vile," are they who by prayer for the Spirit obtain just discernment of the things that are right, both in faith and practice. Those who commune most with God will be most ready to "receive with meekness the engrafted word." And conformity to Christ in spirit and example before men is best insured in them who dwell most in "the secret of his presence."

It is especially desirable to see Christians of deep and sound experience; who shall not only believe that there are such fruits of the Spirit as "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance;" but who are able to say 'we know something of these, in our own hearts.' We fear that when we preach on experimental religion, in some of its branches, our instructions not unfrequently meet a feeling like that of some, who, under the instructions of one of the prophets, said, "Doth he not speak parables?" The life of Samuel Pearce, the private diary of Andrew Fuller, and of Payson, and of Martyn; and the records of gracious experience which abound in the journals and letters of Mrs. Judson; these with many others which might be named, carefully read; and much more the records of spiritual exercises in the Psalms of David and the Epistles of Paul, will help such to understand what is experimental religion, and to know whether they have it. We would promote in every Christian that lively experience of the graces of Christian char-

acter in which spiritual enjoyment and progress in holiness shall be promoted now, and hope rendered lively and firm respecting the joys to be found "within the veil."

The minister of the gospel should remember, let it be remarked, that Christian character is not formed at once. The work of grace, in first changing the soul, is instantaneous. But that which is to be done for the formation of character, is a process requiring time. There is education in the school of Christ under the ministry of the gospel, as well as in the schools of secular science; and it is not completed till the end of life.

In order to the formation of Christian character in the features which have been described, the means to be used should be well considered. And first, the law of God must constitute a proper proportion of the preaching of every minister; in its utmost broadness, strictness, adaptedness to search the heart, and to stimulate the conscience to habitual and healthy action. *All* the precepts of the Bible are to be made the subject of public instruction. There are none, of which we can say, 'this needs not to be preached;' or, 'it is expedient to set forth that;' or, 'the character and habits of mankind do not call for the other.' God has written all his precepts for all ages of the world, and for every member of the human family.

The character of that professing Christian will inevitably have some essential and serious defects, who is not well instructed in the preceptive part of religion; and this, so that he shall continually feel the pressure of the thought, 'how great a matter it is *to do right*; to be holy before God in practice;' and so that he shall spend life "hungering and thirsting after righteousness."

But, secondly, there must be equally plain and faithful preaching of the doctrines of the Bible. When we say "doctrines," we do not mean alone those which some have called "the five points of Calvinism;" for serious injury will be done by confining the attention of the Christian to even these important subjects alone. The Bible reveals numerous truths, beautiful and glorious, as they exhibit the character of God; and desirable and salutary, as they are adapted, through the power of the Holy Spirit, to renew, humble, enlighten and sanctify the soul of man. Of these the minister of Christ must be ready to say to Christians, in review of his labors, "I have kept back

nothing that was profitable unto you." In the wisdom of God, every doctrine is appointed to produce certain effects on the Christian character. It is never safe, therefore, for the minister to say, 'men are prejudiced against this doctrine;' or, 'they hate that;' or, 'they cannot understand the other;' and, therefore, to keep them back. Preach them all; and "God only wise" will take care of his own truth, and see that it "accomplishes that which he pleases, and prospers in the things whereto he sends it." To train Christians to "the measure of the stature of perfect men in Christ Jesus," is the divine appointment in the ministry; and there must be no shunning to "declare all the counsel of God."

These things being so, the minister of the gospel is never to indulge himself, or countenance Christians around him, in the preference of doctrinal preaching before practical, or of practical before doctrinal. Their claims are equal. The life and power of godliness in the souls of Christians, and the harmony of Christian character in all its parts, depend upon the one as much as upon the other.

But the whole of a minister's labors for this great object does not lie in the pulpit and in public preaching. He must come abroad among his people for the purpose of direct personal efforts and influence, to this end. He should seek to know every member of his church; not merely his name, face and position in society; but his peculiar temperament, and habits as a man and a Christian. To the sagacious and careful student of character, it does not require long time to find out its distinctive features. Every Christian has something which is as peculiar to himself as his own face, and by which he may be distinguished from other Christians. In the first little church of Christ, what diversities there were in character, though alike in their great elements. Peter and John, though both friends of Christ, were very different men, in some points. Peter was ardent, impetuous; John retiring, affectionate, cautious. The Saviour knew this, and treated them accordingly. Paul and Barnabas were very different from each other. Paul was fitted for great public labors; to be an "apostle of the Gentiles," with half the world for his field. Barnabas was "a good man and full of the Holy Ghost and of faith," and under his ministry "much people was added to the Lord." Yet Paul and

Barnabas could not work advantageously in the same field. In the church, now, a discerning minister sees an individuality in each member, setting him apart from every other one; having some peculiarities on which he as a pastor must have his eye during all the years of his ministry. One Christian is naturally phlegmatic; another is ardent, vivacious. One is of a quiet, retiring spirit; another is always pushing himself forward and into notice. One is excitable,—loves excitement,—and scarce knows how to believe that he himself has any religion, or any other Christian, who does not show it in this way. Another is altogether unexcitable; he must move just so—coolly, deliberately. So, likewise, one member of the church has one easily besetting sin or peculiar frailty, and another has a different one. One, as Cecil says, “breaks down here;” another there.

But peculiar excellences, as well as defects, are distributed through the church. “There are diversities of gifts.” So that a minister, when he takes charge of a church, has, as it were, a cabinet or casket of precious stones opened to him: some of them “lively stones,” having bright and beautiful lines in their composition; and on which he is to employ his skill as a spiritual lapidary, shaping, polishing, and preparing them to be set in the temple of the Lord God and the Lamb, which is in building.

The correction of defects in Christian character, so far as it can be accomplished by human instrumentality, is a great and important object. A minister ought never to look upon any defect as beyond remedy, or at least amelioration. To pronounce a fault incurable, and therefore to cease from efforts for its correction, will probably be to leave a member of the church to suffer much spiritual injury, and to do much to others; and, of course, to dishonor Christ before the world. Every disease of the soul has some remedy, in “the gospel of the grace of God;” and the minister, as a spiritual physician, professing to know the gospel as a system of remedies, should study the defect, and apply the appropriate remedy. To illustrate these remarks: here is one, in the church, who loves business and the world, to the danger of his spiritual state. His minister is the man to take him kindly by the hand, and say to him, “Love not the world; they that

will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition." Another Christian fails in moral courage, for the performance of duty to his fellow-men. It should be said of him, "Who art thou that shouldst be afraid of a man that shall die; and of the son of man that shall be as grass." A third is in danger from pride, self-esteem, vanity. It may do him good to repeat to him that text which enjoins on "every man" "not to think of himself more highly than he ought to think, but to think soberly." A fourth is deficient in Christian seriousness; has a propensity to lightness of mind, and lives in the hourly temptation of a talent for wit, and a relish for gaiety, to the hindrance of his growth in grace, and of seriousness of deportment in others. It should be said to him, "Let your conversation be as becometh the gospel of Christ;" "for every idle word that men shall speak, they shall give account thereof in the day of judgment." A fifth may be naturally of a jealous or envious disposition, and grace has not destroyed this in him. That question, of the Master he professes to love, may do him good, may make him jealous of himself, "Wherefore think ye evil in your hearts?"

A more pleasant part of the minister's labor with Christians consists in bringing into exercise the peculiar excellences of character he may discover. Every man has his proper gift; one after this manner, another after that. We need not stop to illustrate this part of our subject, any farther than to say, that in every Christian is to be sought the particular bent or aptitude of his mind, and work is to be provided for him which he is peculiarly fitted to do.

There may need to be especial attention given to bringing forward some particular graces into more manifest and lively exercise. Love may need strengthening in one; faith in another; humility in a third; contentment with the providences of God in a fourth; resignation to the divine will in a fifth; a grateful and cheerful spirit in a sixth; and thus of many other Christian graces.

If the attention of the minister is to be directed to the objects thus far specified, so it must be, also, to what may be called malformations of character. We explain our meaning. There is a proneness in many Christians, and

we think it has been too much fostered of late years, to think of religion in some of its exercises to the neglect of others; and, in judging of Christian character, to attach a disproportionate importance to some things, and to undervalue others. And thus it may come to pass in some Christians, that there is an outgrowth, a kind of spiritual rickets or deformity, similar to that sometimes seen in the human body. For example; with some, Christian soundness in matters of faith is the main point; and it runs much into cold, speculative belief; and they think not so much as they ought of proving their faith by their works; are deficient in Christian activity and fervency of spirit. On the other hand, some Christians incline to consider religion as consisting mainly in zealous and bustling action, without stopping to inquire carefully, whether it be "zeal according to knowledge," and activity guided and sustained by being rooted and grounded in the truth. Again, one Christian depends much on living by contemplation and devotion, while he does not enter sufficiently into active labors for his Lord and Master. Another Christian does not think, read, or pray enough; lives too much in religious bustle, and among the cares of the world, and without sufficient communion with God and with his own heart, in the secrecy of his closet. One Christian thinks so much of his sins, and doubts, and fears, that he scarce realizes it to be his privilege,—yea, his duty,—to "rejoice in Christ Jesus." Here, on the other hand, is a Christian who would be more truly prosperous in his spiritual interests, and be more humble and safe, if he would think more of his sins, be more jealous of himself, and cultivate deeper penitence of spirit. It needs, therefore, to be one object with the minister, to correct these tendencies in Christians which make religion as it were stand all upon one foot, or consist in using one hand, or in acting on one particular line of Christian conduct, or in the manifestation of one or two particular graces of the Christian character. For religion, as it is taught in the Bible, and as its elements are introduced into the soul, by the Holy Spirit, is designed to employ the whole man; to lead him forth on various lines of duty, and to shine in the beauty of holiness, in all the graces of the Christian character. In the true spiritual man there should be no outgrowth of one part beyond another; but a growing up

unto Christ in all things; a completeness of parts, a fitness and harmony of proportions, a fulness of the stature of manhood in Christ, and the beauty of resemblance to Christ in all things. Every Christian should desire to be such an one; and every minister should desire to be an instrument in the hands of the Holy Spirit, in forming such characters; so that all the rudiments of the spiritual man may be developed and brought into use in the Christian life.

What we have called malformations of Christian character have come of several causes. There has been in many ministers too much endeavor to meet and foster that excessive excitableness, and *love* of excitement, which have had place in the churches, in recent years. Too much of the preaching, and too many of the measures for promoting religion have been adapted to induce periodical and spasmodic activity, rather than that steady, healthful, onward movement, in which solid spiritual attainments are made, most good accomplished, and most honor given to Christ. Christians have thus been excited more than they have been instructed; made creatures of feeling, rather than of principle. Another cause has been the disproportionate employment of that kind of preaching in which men's "free-will abilities," as Dr. Gill calls them, have been mainly dealt with, to the production or promotion of an Arminian spirit, and the fostering of strong Pelagian tendencies. Another cause seems to have been the employment of a strain of preaching very much of the querulous, accusative and wrangling character, in which ministers have dealt much with the bad parts of men's characters, and dwelt upon their cavils and skepticisms. We recur to the principle before laid down, that divine truth is to be relied upon as the grand means for accomplishing all desirable effects on Christian character; of course, it is to be regarded as the remedy for these and various other malformations.

Here we should notice defects in the habits and characters of private Christians, which may come, not so much from the kind of preaching they hear as from the habits and example of ministers. A worldly spirit, a love of gain, entrance into secular occupations and enterprises, in a minister, will make worldlings of the members of his church. An indolent spirit in the minister will beget

habits of slothfulness in the church. Indifference to the enterprises of Christian benevolence, and the want of a missionary spirit, in the minister, will fall in so naturally with the remains of a covetous spirit in church members, as to make them of the number of those who "shut up their bowels of compassion" for a perishing world. A minister's prejudices are very liable to become those of his people. A minister's controversial spirit will find more or less sympathy in the minds of his church to their injury. Ministerial timidity and over-cautiousness in regard to reproving vice and making efforts for its reformation; ministerial indecision as to salutary discipline of members who scandalize the Christian profession; these will become, to some serious extent, the habits of the private members of the church. Undiscriminating habits of mind, as to religious truth and error, will beget the same in private Christians. And, not to mention many other things, a doubting, gloomy, brooding, and uncomfortable habit of spirit, arising from the want of religious enjoyment and clearness of evidence of a gracious estate, may make private Christians to live in low degrees of spiritual comfort and enjoyment. All these are points on which the pastor should be solicitous, for the sake of his flock. The Scripture adage, "like people, like priest," may have illustrations most humiliating, in all these points; and make a man's ministry to be reviewed with much discomfort and sorrow.

On the other hand, the good and desirable habits of a minister will become, to a pleasant extent, those of his people. If he is of a heavenly mind, so in some good degree will they be. If he is of a fervent and active spirit, they will be like him. If his heart is set upon the conversion of the world to Christ, and his preaching and his benefactions, "according to his ability," show it, it may reasonably be expected that his people will be heart and hand with him here. If he "*loves the truth and peace,*" so will they. If he is fearless, while yet also judicious, in his reproofs of evil, and in measures for reform in society, he will find them with him. If he has habits of wise discernment of truth and error, they will cultivate the same in themselves. If he lives "*rejoicing in hope,*" and carries with him the Christian cheerfulness and elasticity of spirit which are an attendant on the prosperity of soul in

the divine life, he will find them happily influenced by these habits in himself. In short, a good minister will be a helper of like good in the people of Christ about him. He in some sense stamps his own character upon them; and the way is prepared for him to say to them, as did Paul to the Christians of Corinth, "Are not ye my work in the Lord?"

To the attainment of the objects we have contemplated, it is obvious that a permanent state of the ministry is exceedingly desirable. The rotatory state of the ministry, as it has been well described, in our country, of recent years especially, has been manifestly injurious to the churches. The frequent change of ministers, as it brings into the service of a church men of different spiritual habits, produces a fluctuating state of spiritual feeling in the members. A good minister ought to be willing to stay where he is; and when a church have such a minister, they ought not to be willing to exchange him for another.

So it is also important that there be *unity*, as well as permanence in the ministry; *i. e.*, that every minister should depend mainly on doing his own work among his people; and they depend on him to do it, without the habit of looking abroad for help, or depending on the temporary labors of another. The modern system of evangelism has, doubtless, not been without its uses, where conducted in a faithful preaching of the truth, and in subservience to pastoral supervision. But this system has also been attended with great evils; especially in this point, that oneness of effort or result, arising from the labors and influence of stated pastorship, has been much interfered with. Where this species of ministry has been marked by unsoundness in doctrine, it has rendered the work of pastors exceedingly difficult, from the fact that the popular evangelist, who has preached his course of sermons and gone his way, is regarded as the bishop and spiritual guide, while the pastors are regarded as those who are to follow out his ways, finishing the work which he was suffered to begin;—which often proves to be no agreeable task. To take one introduced into the church, whose supposed conversion has occurred under a course of preaching strongly flavored with certain popular doctrinal errors, and to endeavor to train such a convert into a meek, humble, teachable, sweet-spirited Christian; exemplary, loving the truth, and illus-

trating "the spirit of Christ;" *hic labor, hoc opus est*. It is like taking the statue that has been chiselled from the cold marble, and which stands before us in all the forms, proportion and lineaments of a man, and trying to make it see, breathe, converse, pray, love God, truth and holiness, and live like a renewed, spiritual man. It cannot be done.

If the views which it has been the object of this article to give be just, we are led to the conclusion that there are some erroneous modes of thinking on what constitutes ministerial success. This success has apparently been supposed by some to consist in a minister having made many converts, and had numerous additions to his church. Hence it has followed, that many churches have been filled up, as though the object were merely to multiply professors. As time has passed on, and opportunities have been afforded for the work to be "manifested," of "what sort it is," it has been found that much "wood, hay, stubble" have entered into it. And the pastor has sometimes found that he has increased his church at the expense of its purity, holiness and spiritual strength. Let, then, the holiness of his flock, and not the number, be regarded by every minister as the best, the only true evidence of his success.

We can also understand whence, so far as human instrumentality is concerned, must come the rectifying of defects in Christian character peculiar to the times in which we live; viz., from a corrected ministry. We may learn something, by contemplating the character and habits of some useful, not to say great men, who have preceded us. Such preaching and such pastoral labors and "watching" for souls as have been instrumental in the successful training of Christians in former times, will be successful still. If we are willing to study with simplicity and teachableness, the New Testament, as our grand directory in our work; and the history of the labors of "holy men of old," for "the edifying of the body of Christ;" if we are willing to go back a little from amidst the bustle and din and controversy and speculations of our days, to the times of "the fathers who have fallen asleep," and to sit by their graves, a little, and think of their labors, and be willing to be followers of them wherein they followed Christ, we shall be in the way to understand our own defects and dangers, and to revise our ministry, for the good of the people of God, and of the unconverted world.

Where the ministry is successful in the right formation of Christian character, its influence on unconverted men is greatly augmented. We sometimes meet with persons who have lived, from their youth, under the ministry of men whose aim it was to train intelligent, serious, spiritual-minded and orthodox Christians. Such men, though they have not yet become Christians, show that their habits of thought upon religious truth and duty, and upon the essential elements of Christian character, have been influenced by living within the moral atmosphere of a ministry which has trained up sound believers. Such men are sometimes found, who even in their unconverted state know too well, in speculation believe too firmly, the doctrines of the gospel, to be easily warped by the subtleties of error; and who can better describe the main features of Christian character, than even some professors of the Christian faith. They have lived where ministers have made full proof of their ministry, to the advancement of the holiness of the church, and the intelligence of the men of the world. Such men are not unfrequently brought into the kingdom, in times of the revival of religion. And they are the voice of providence, with "the word," saying to ministers, "take good care of the church of God." The minister preaches to the *ears* of such men, and his church preach to their *eyes*. And the effect of two such kinds of preaching they cannot always withstand, but will, by the blessing of God, be brought themselves to embrace an honored, because faithfully preached and brightly exemplified gospel.

Serious importance is to be attached, by the Christian minister, to the choice of every text, and the preparation of every sermon, to the labors of every Sabbath in the pulpit, and of every weekly lecture, and season of instruction in the Bible class; to the right direction of every meeting of the church, and every conference and prayer-meeting; and to every pastoral visit, and opportunity for personal conversation with those who sit under his ministry. We have said that Christian character is not formed at once. It is done gradually; by single efforts, from one time to another, as opportunities occur; these efforts directed by wisdom sought from above; a word of counsel at one time; of caution at another; of encouragement at another; "line upon line; precept upon precept; here a little and

there a little." The skilful painter must make a thousand touches, here and there upon his canvass, as his eye observes defects, and sees where improvements can be made, before the landscape or the portrait is complete. The sculptor has to use his chisel long and patiently, before the statue is perfected. The eye, in the case of these artists, studies the work in hand, measures, compares one part with another, estimates proportions, studies the expression, position, attitude and various other points entering into the perfection of the work. So, in the holier, more critical, solemn, responsible work of forming spiritually living men, for God and heaven, ten thousand things are to be done to advance our work. And what holy skill is requisite; what wisdom to be asked of God, and to be cultivated in all our labors!

It is a question of deep interest, and tender solicitude, to every minister, 'What kind of character am I forming in my flock? The hopeful converts who come into the church under my ministry,—what kind of Christians do they promise to be? Those who have long sat under my ministry,—what are they? Those who have departed to the scenes and awards of eternity,—how did they die? What report have they borne to the upper world of my care of them here? If they have become pillars in "the temple of my God," yet how much that was unsightly and superfluous did divine power have to separate from them, in taking them out of the body, and from under my poor, trembling hands?"

There is a relation of this subject to the great object of the conversion of the world. Ministers are educating laborers for the harvest. There is scarce a more serious point for consideration than this, that the Lord Jesus Christ will have servants in his field, who will be, in various respects, what we make them: and through whom we shall either help or hinder the advancement of his kingdom.

The review of his labors in training sons and daughters of the Lord Almighty for glory, in the last day, will be, to the *faithful* minister, an employment of unspeakable interest. Paul seems to have caught some delightful anticipations of this, when he writes to the Thessalonians, "For what is our hope, or joy, or crown of rejoicing? are not even ye, in the presence of our Lord Jesus Christ,

at his coming? For ye are our glory and joy." True, all the praise will be to the riches of the grace of God,—the power of the Almighty Spirit,—that any of our guilty race shall be, at last, holy souls who have been formed here for bliss and the perfect service of God in heaven. But for a redeemed minister, as he walks the streets of the New Jerusalem, and as he worships before the "throne of God and the Lamb," to be permitted to associate and rejoice with those who, by the blessing of God, became holier for him, on earth, and advanced in their preparation to

"Approach a spotless God
And bow before his throne,"

and sing high praises to the "King of kings and Lord of lords;" there can be but one joy richer than this, one point of bliss higher,—to dwell with Christ Jesus and to see him as he is.

ARTICLE VIII.

LITERARY NOTICES.

1. *A Pictorial Geography of the World.* By S. G. GOODRICH. Boston. Otis, Broaders & Co. 1840. Cambridge University Press.

WE have not given the title of this work entire. It amounts to a complete description, in fact, and that covers a wide ground. It is founded on Mr. Goodrich's well known *Universal Geography*, and might doubtless as well have been named so, but for the obvious desirableness, so thoroughly understood by an author of practice and skill, of conveying to the popular mind, by a single prominent word, a more conspicuous characteristic of the work, fitted to add exceedingly to its circulation and general favor. There were, indeed, a good many illustrations and embellishments in the original volume; but the one before us is in that respect not merely an improvement on its predecessor, but really a kind of marvel,—one of the marvels typographical and artistical of the age. There are said to be more than *a thousand engravings* interspersed through its pages, making it, whether number or quality be chiefly estimated, the foremost achievement of its class we have yet produced in the United States. Eleven hundred royal octavo pages, thus ornamented, with sixteen maps, a sheet (on steel) of fourteen plans of cities in our own country, and an immense variety of cuts of articles of natural history, features of the earth's surface, costumes,

&c.—all this we have before us, bound in a fashion of elegant neatness, and done upon paper that, a few years since, would have been called, as the bibliomaniacs say, "*presque introuvable*,"—all this for about the sum, we believe of *seven dollars*! Surely, if this is in every respect a day of novelties and things incredible, most emphatically is it, so in the great business of books. The world, certainly, *must* get wise. At any rate, they must be amused.

Here we must allude, at least, to one of the leading excellences in what may be called the book-making style, as well as the mere composition, of Mr. Goodrich. This is a great part of the secret of his well-known success. He has an extraordinary *tact*,—a word which we should avoid using, if another would fill its place as well. Every body, however, *feels*, at least, what it means. They know the quality, and the effect of it, in business, in conversation, in society at large. And it is just the same thing here, and no where else more desirable and available,—more indispensable, we may say,—than in the preparation of works like this before us, designed to communicate science to the great body of the people, and diffuse it as extensively as possible among men. How essential in these cases the style, manner, arrangement, the whole paraphernalia of the arrangement, are, is known to many of our readers by abundant early experience of their own,—the experience of contrast, at least. Herein is the great peculiarity of Mr. Goodrich. We call it, moreover, his great excellence. It will not do *alone*, we know, but it is not alone in his case. This volume, imposing and literally picturesque as it is, must by no means be regarded as *principally* a typographical marvel, or an artistical marvel, which we have termed it. It is not more a splendid book than it is a splendid work. It deserves its costume. T.

2. *An Inaugural Address, delivered in the Chapel of the Hamilton Literary and Theological Institution, Aug 21, 1839.* By JOHN S. MANNING, Professor of Biblical Theology. Published by request of the Students of the Institution. Utica. 1840.

The Address before us is, by the obvious sobriety and justness of its views, happily distinguished from many, which, in these days of discovery, are delivered on similar occasions. The author seems to have had no fervid thirsting after notoriety; he utters no paradoxes for the sake of getting a hearing,—a trick which some of late appear to have learned from the example of Absalom in burning the barley-fields,—but he evidently aims at avoiding all extremes, and of presenting every thing which he touches in its true colors. Every friend of religion must feel deeply solicitous that our teachers of theology, if no other class of persons, be sober men, preferring the old and well-proved to the new and untried, the just and the true to the extravagant and the startling. It is the more pleasing in the case before us, because it is the result of that perfect freedom of thought, which prevails in our Baptist schools of theology, though, we are happy to say, is not limited to them. We cannot present this feature of our theological seminaries more happily than in the language of the author:

"The circumstances in which theological professors enter upon their duties in this Institution are peculiar, and such as lay them under

obligations of the most delicate and solemn character. No one interrogates them upon their theological sentiments; they are presented with no creed, which they are compelled to subscribe under the formal sanction of an oath; nor are they expected to conform to any other creed than the Bible. This sacred volume only, is placed in their hands, and they are required to teach its holy and unadulterated doctrines, according as God may favor them with a sanctified judgment and an enlightened conscience. I cannot do justice to my feelings on this occasion, without acknowledging the touching power of this appeal. I am very sure that no preliminary restrictions could have served more effectually to deepen, in my mind, a sense of my own personal responsibility. In no other way could I have been better made to feel the importance of diligence and impartiality in the study of divine truth, and of looking to the great Source of all spiritual light for his unerring guidance."

The object of the Address is to exhibit the importance "of more enlarged attainments in biblical theology." A truer picture of the state of feeling which in some places exists on this subject was never drawn than that contained in the author's introductory remarks:

"That public sentiment, in this respect, is yet but imperfectly enlightened, notwithstanding all the recent advancement which has been made, is still lamentably obvious; the subject, therefore, cannot be too earnestly pressed upon the attention of our churches. In a community where all are beginning to participate in the pleasures and advantages of liberal studies, few indeed will question their importance to the teacher of religion; but, then, how very few there are who sufficiently appreciate the value of those studies, purely theological, which are immediately necessary to prepare him for his sacred work. Upon the importance of ministerial education in general, little need be said; there is already a morbid sensibility upon this subject. Every little church in our land is seeking for an educated minister; and if they can only be favored with one who bears with him the honors of a college, and knows something of Latin and Greek, they will seldom pause to inquire what his advantages have been for acquainting himself with the doctrines of the Bible,—doctrines which it must be his chief employment to teach. And yet, many an older minister, destitute, it may be, of the same literary training, but who has treasured up, from the prayerful study of the Scriptures, more theological knowledge than such youth can be expected to obtain for years, may have been comparatively neglected and set aside. But that must be a spurious or diseased respect for education, which excludes all reference to the study of the Bible; and the cause of religion would profit little by the change, should such a feeling supplant, in every instance, an avowed and deadly hostility to all literary culture. While this feeling exists, to any degree, among our churches, it is not surprising that it should extend its contagion to those who are themselves preparing for the ministry. Accordingly, few of this class aspire to any thing higher than a collegiate education. It is a deplorable fact, that comparatively few pass from the halls of our colleges to our theological institutions; and of these, comparatively few can be prevailed upon to complete an

entire theological course. If, in addition to their classical attainments, they can acquire a little knowledge of Hebrew, biblical antiquities, and of the principles of interpretation, they have gained the zenith of their highest aims,—they are then ready to rush into the midst of all the vast responsibilities of the pastoral relation, while as yet they have not even attempted an investigation of the grand scheme of redemption, in all the length and breadth in which it is revealed in the word of God.”

In defining the object of biblical theology, Prof. Maginnis makes the following just remarks:

“The object of theology is not to impart a knowledge of the original languages, or to teach the principles of biblical interpretation; these are preparatory studies, and a knowledge of these will be brought into constant requisition in theological investigations. The object is not to instruct in ecclesiastical history; yet frequent reference will be necessary to the history of the church, of her doctrines, and of her controversies. It is not properly the province of biblical theology to administer lessons in homiletics; yet it supplies the materials, without which all instruction in sermonizing can be of comparatively little importance; for where there is a deficiency in doctrinal truth, neither rhetoric, nor logic, harmony of arrangement, nor style of address, can greatly benefit the heart, or prove successful in winning souls to Jesus. The appropriate task assigned to the student in theology, after having read and interpreted the Bible, is, to acquaint himself with the evidences of its divine authority, to collect all the scattered instruction it imparts respecting the various doctrines it professes to reveal, to arrange them in their natural order, to ascertain their connection, their relations to each other, and the practical uses to which they are there generally applied; also, to examine the grounds of the various conflicting views, which have been entertained of these doctrines, by different denominations of professing Christians. Who will deny that all this is necessary to the gospel minister, that he may be able to teach the doctrines of the Bible in their scriptural simplicity, to defend them from the assaults of skepticism and infidelity, and ‘that the man of God may be perfect, thoroughly furnished unto all good works?’”

The practical Christian, as well as the theologian, will yield his cordial assent to what is here said of Christ, and his place in the Christian system of doctrines:

“Whoever will prosecute an attentive study of the sacred volume, cannot be long in perceiving that all its stupendous developments are made with respect to one great Personage,—the Mediator between God and ruined man,—the Lamb that was slain from the foundation of the world, who liveth, and was dead, and is alive for evermore. It may justly be said, therefore, that the specific object of biblical theology is, to acquaint us with the preëminence which the Bible assigns to the character and offices of Christ as the Redeemer of lost sinners, and with the relation which all its other instructions sustain to him. Little respect is due to any system of theology which has not Christ for its sun and centre. Little regard can be paid to any doctrines which do not, directly or indirectly, relate to him. Little importance can be

attached to any moral principle which does not draw from him its life and power. Let no one suppose that this view of the subject is adapted to contract the field of theological investigation; it only directs us to an eminence from which our horizon continually recedes, while every object upon the expanding surface presents itself with new distinctness and beauty. Paul did not restrict himself to a narrow circle of thought, when he announced to the Corinthians his resolve to know nothing among them but Christ and him crucified. The universe, surely, is not less broad to him who finds its true centre, than to one who would make all the heavenly orbs revolve around some inferior planet; the difference would be, the former only could perceive its regularity and its order. It is to Christ that all the doctrines of the Bible relate,—from him they all proceed, to him they all return. However important these doctrines may be in themselves, as distinct and separate topics of consideration; and whatever interest of an historical, a moral, or a philosophical character may attach itself to each, they all derive their chief and special importance from the relation they sustain to Christ and his cross,—a truth which must be generally felt and acknowledged before the science of theology can ever be brought to its highest perfection.”

We might make some strictures upon the order of study laid down in the eighth and ninth pages of the Address; but as the passage contains only a general and popular outline, it would probably be unjust to subject it to a rigid scientific ordeal.

As it is not our object to exhibit at length the contents of this discourse, nor to go into a formal examination of the various topics discussed, we will close with one more extract, believing that these specimens will be its best recommendation:

“The interest of the Redeemer’s kingdom demands that our religious instructors be enlightened men, that they may never be driven to the necessity of denying a doctrine for want of ability to explain it. Such instructors are especially needed at the present day. With all our confidence in the general stability of our churches, and in the general faithfulness of our ministry, it is deeply to be regretted, that there is still occasionally manifested a disposition to soften down and accommodate the truths of the gospel to the tastes and prejudices of man. Whatever cannot be explained must be concealed or denied; and whatever will tend to hasten members into the church must be introduced, whether it be new measures or new doctrines. But our safety requires us to search for the old paths, and to suffer nothing to allure us from the doctrines which were first preached by Christ and his apostles, and were then the means of shaking the foundations of paganism and idolatry; which were revived at the time of the Reformation, and have since been the means of infusing into the whole body of the Protestant church the life of a spiritual religion.”

3. *The Englishman's Greek Concordance of the New Testament; being an attempt at a verbal connection between the Greek and the English texts. Containing, also, a Concordance to the appellatives and proper names, Greek and English; an Index, English and Greek; and an Appendix. Published and sold in behalf of missions.* London, Central Tract Depôt. 1839. Royal 8vo. pp. 957.

For the student or critic whose object is purely philological, and whose concern is solely with the Greek text, the Greek Concordance of Schmid is the most convenient. The mere English scholar will, of course, use Cruden. But the preacher, who wishes to be critical, and yet must confine himself in his public discourses to the English version, often finds difficulty in connecting the two concordances; and in making quotations from the English, to illustrate a Greek word, he is obliged to follow his Greek Concordance, and then look out the English of each passage separately. In consequence of such difficulties, many good students in the Greek Testament never become critically acquainted with the *English*, and often preach in a way which shows that the study of the two have been too much dissociated from each other. The work before us would be a very valuable aid to this, and, indeed, to any class of persons. It is substantially the same as Schmid's, except that all the passages under a Greek word are given in their English renderings, instead of the original. In the words of the author, "The plan proposed was this: to present, in alphabetical succession, every word which occurs in the Greek New Testament, with the series of passages (quoted from the English translation) in which each such word occurs; the word or words exhibiting the Greek word under immediate consideration being printed in *italic* letters." The errors and omissions of Schmid have been corrected in this Concordance. A single specimen will best illustrate the nature of the work:

ἀκριβῶς, akribōs.

Matt. 2: 8, Go and search *diligently* for the young.

Lu. 1: 3, having had *perfect* understanding of all.

Acts 18: 25, he spake and taught *diligently* the things.

Eph. 5: 15, that ye walk *circumspectly*, not.

1 Thess. 5: 2, yourselves know *perfectly* that the.

It will be readily perceived, from this short article, that neither Schmid nor Cruden would give, at a single view, all the English renderings of any one Greek word. The latter would be no critical guide, the former would not give the various English words printed in *italics*, in the example above.

The English Greek index, at the end of the volume, makes it easy to ascertain the Greek corresponding to any English word in the New Testament.

The work, therefore, is purely one of convenience; it does for the reader what he could do for himself, though not without much time and labor. That time and labor, otherwise spent, would soon pay for the Concordance, notwithstanding its high price.

4. *Address delivered in the Chapel of the Ohio University, on Christmas Day, 1839.* By E. BALLANTINE, A. M., Professor the Greek Language, and Literature, and Teacher of Hebrew, French and German. Published at the request of the students. Athens, Ohio. 1840.

We notice this short Address, because, unlike most of its class, it contains some historical investigations of a critical character. As this little pamphlet will probably fall into the hands of but few of our readers, we will transfer a few passages from it to our pages:

"It is a remarkable fact, that in the first centuries of the church, Christians did not commemorate the birth of Christ. Its anniversary was suffered to pass by, undistinguished among the other days of the year. Church history shows not a trace of any such observance,—except a very doubtful one, in the writings of Clemens, of Alexandria, about A. D. 215,—until the middle of the fourth century, A. D. 350; and *then* we find it not in Palestine, or the East, where Christ was born, but far from the scene of the occurrence, in the imperial city Rome. Thirty-six years after this, on the 25th of December, in the year A. D. 386, the celebrated Chrysostom preached a sermon at Antioch, in Syria, in which he says that this festival was not known in the East until about ten years before that time, although, according to him, it had been observed of old throughout the West, from Thrace to Cadiz. Chrysostom himself was the great agent in establishing its observance in the East. We have several of his sermons, in which he advocates it with great zeal. In forty-five years more, we find it in Egypt; and from this time on (i. e., from A. D. 331), it was universally observed in all parts of the church."

The following is, so far as it goes, a correct summary of the present state of the question respecting the year of our Saviour's birth:

"But before this festival in memory of the birth of Christ was established, the day and even the year when Christ was born had been forgotten. This is another singular fact in reference to this subject; and it is, at the same time, proof that the festival had not been observed from the beginning. Dionysius the Small, a Scythian by birth, and an abbot at Rome, published, in the year A. D. 526, an Easter cycle, in which he fixed the birth of Christ to the 754th year of Rome, and began his reckoning of time from it. But the birth of Christ was not used as an era for reckoning time, except in the church calendar, till the venerable Bede, in A. D. 736, introduced it into history; and it was not used in civil transactions till the beginning of the ninth century, under Charlemagne. It has long been admitted that Dionysius made an error in his calculation of at least four years. For, according to Josephus and Dion Cassius, Herod the Great died in the 750th year of Rome. But Christ was born before that event, i. e., at least in the same year, four years before the common era. But the history given in the gospels shows that some considerable time elapsed between the birth of Christ and the death of Herod. Within this period are embraced the coming of the wise men, the stratagem of Herod, the murder of the infants, the flight to Egypt, and the residence there; all which must have taken up at least from one to three years. For these

and other reasons, many suppose the common era to be fixed too late by five or six years, while all the most learned writers now agree that the birth of Christ took place *seven* years before the common era, and that the present year is not the 1839th, but 1846th from that event."

Ideler, in his elaborate and admirable *Manuel of Chronology*,* has shown that Irenæus, Tertullian, Clement of Alexandria, Eusebius and Epiphanius all agreed in fixing the year of Christ's birth at the close of the 751st (Dec. 25) or the beginning of the 752d (Jan. 6) year of the city of Rome. Thus it is made evident that Dionysius placed the birth of Christ *two years later* than the most learned of the Christian fathers.

Sanclamente is the author who has brought all the evidences together in favor of the 747th year of the city of Rome (seven years before the vulgar era) as the year of our Lord's birth. Ideler, who is the very highest authority on this subject, says: "He who properly weighs all these arguments, can scarcely avoid the conviction, that this vexed question is now to be considered as settled."†

The next paragraph in the Address, while, with one exception, it presents the facts in the case correctly, appears to us a little deficient in regard to harmonizing them:

"But if the year of Christ's birth was not known in the first centuries of the church, how much less, probably, the day. Indeed, Jacob, Bishop of Edessa in Syria, in the 7th century, says that nobody knew the day of Christ's birth. But we know this from a writer much earlier than Jacob. Clemens of Alexandria, A. D. 215, mentions some who, prompted by a foolish curiosity, endeavored though in vain, to fix the year and the day in which Christ was born. It would certainly be interesting to know that the day which we are now spending is indeed the anniversary of the Saviour's birth. But we have not only the testimony of these writers that the day was not known, but also the conflicting opinions of different parties in the church. The prevalent opinion in the Eastern portions of the church, so far as we know them, are all against this supposition. Many in Asia and Egypt, groundlessly inferring from Luke 3: 23, that Christ was baptized on his birth-day, celebrated both events together on the 6th of January. Others regarded the 19th and 20th of April, and others still the 20th of May as the birth-day of Christ. But the first observance of a distinct Christmas festival appears, as before stated, at Rome on the 25th of December."

We must demur against the construction put upon the words of Clement of Alexandria. The author was probably misled by the authority of some careless polemic writers. Clement had been giving an exact account of the time of Christ's birth. "He was crucified 42 years and three months before the destruction of Jerusalem. From the destruction of Jerusalem to the death of Commodus there was an interval of 128 years, 10 months and three days. There were, therefore, from the birth of Christ to the death of Commodus 94 years, one month and twenty-three days. *Now there are those who have carefully designated not only the year, but the day of our Saviour's birth, saying it*

* Vol. II, pp. 385—387.

† Vol. II, p. 399.

was the 28th year of the reign of Augustus and the 25th day of the month Pachon.* There is nothing here that appears like censuring an idle curiosity; the connection does admit such an idea. There is one word (*περιεργότερον*) which may signify either, *carefully*, or *with idle curiosity*; but the context shows that the former is the only admissible signification here. The 28th year of the reign of Augustus corresponds, according to the Egyptian reckoning, to the 752d of the city of Rome. The 25th of December, which was the ninth Hebrew month, *may have been* confounded with the 25th of Pachon, the ninth Egyptian month, which corresponds, however, with the 20th of May. There must be some such mistake, because that date is given by no other early writer. Indeed there is great uniformity in the Western church in giving Dec. 25, and in the Eastern church in giving Jan. 6. But Jan. 6, was originally observed in the East not as Christmas, but as Epiphany, or the manifestation of the Spirit at the Baptism. If the Eastern church were misled by "groundlessly inferring from Luke 3: 23, that Christ was baptized on his birth-day," and, therefore, "celebrated both events together on the sixth of January," that would render it highly probable that the Roman reckoning of Dec. 25th was correct, as it would have a weight of historical testimony in its favor, while all, or nearly all the opposing testimony would find a natural explanation. Neander and Ideler, on this and other accounts regard it as very probable that Christ was born Dec. 25. Others, as Winer, give more weight to the considerations found below, deciding, when external testimony conflicts, by internal evidence. The difficulties in the way of the former view are stated thus in the Address:

"What was it which led to the adoption of this day? The most natural answer to this question is, that either on sufficient or insufficient testimony, the Western church believed that Christ was really born on this day. Neander, the most eminent church historian now living, supposes that there existed some old tradition fixing the event on that day. Chrysostom, A. D. 380, who, as we have seen, was a great promoter of the observance of the festival, in one of his sermons when supporting the claims of the 25th of December, refers to records still preserved in the archives of the empire at Rome respecting the taxing which took place at Christ's birth. But no one places much confidence in this reference. If such records were extant, they would at most only fix the month in which the census was taken at Bethlehem. Now, a census which made it necessary for every man and woman to repair to the homestead of the family, thus occasioning innumerable and long journeys, would hardly be carried on in mid-winter. In a latitude of 32 degrees, the winters are often severe,—so severe were they in Judea that the Saviour directs his disciples to pray that their flight at the destruction of their nation might not be in the winter. Neither is it probable that in the winter, shepherds would be 'abiding in the field keeping watch over their flocks by night.' So the

* Clem. Strom. L. I. c. 21, § 145. Klotz. *Εἰσὶ δὲ οἱ περιεργότερον τῇ γενέσει τοῦ σωτῆρος ἡμῶν οὐ μόνον τὸ ἔτος, ἀλλὰ καὶ τὴν ἡμέραν προστιθέντες.*

hypothesis of the 25th of December still appears, so far as history shows, as a distant and a Western one, not supported by the circumstances of the case; and that it was ancient appears only by the authority of Chrysostom, a foreigner."

We are constrained, from a sense of historical justice, to agree with the author in regard to the question, whether Christmas was of Christian or of pagan origin. "The church," he observes, "has had to sustain the charge of having, during the early and middle ages, borrowed much from heathenism and incorporating it into its own ritual. Nor can the charge be denied. Now it happens that just about the Christmas season, there was observed by the heathen a whole series of festivals [Saturnalia, &c.] either religious, civil or social, or partaking of all three characters."... "Now it is true that Faustus, a heretic, charges the Christians with uniting with the heathen in observing the festival of the sun. Even pope Leo the Great, A. D. 440, confesses and laments the fact, that Christians adored the sun standing on the very steps of the Church of St. Peter; and a council of the Church at Constantinople, in A. D. 692, felt called upon to forbid it. It is true, also, that with a little change of reference, and explanation, and rites, these festivals could all have been transferred into Christian ones. For instance, the Saturnalia in commemoration of the fabled bliss, peace, liberty and equality of the golden age, might have been easily made a celebration of the commencement of the true golden age of the human race under the gospel, which in regard to religion and love, puts all men on an equality, and brings all temporal blessings, and ultimately, perfect and eternal bliss in its train. Mutual presents might well be made on such an occasion of joy. The Children's Feasts could easily be transformed to a Christian Festival celebrating the peculiar blessings which Christianity confers upon the young. And if the heathen adored the returning sun as it arose, with how much greater reason could the Christian commemorate the appearance of the Sun of Righteousness bringing healing and bliss in his beams to the whole world. Now, induced by all this, many have sought for the origin of Christmas in these heathen festivals. Certain coincidences between the Christian and the heathen festivals which will come hereafter to our notice, have been adduced in favor of this hypothesis. But they mistake entirely the spirit of that age, who charge the church as such with imitating or adopting the festivals and rites of heathenism. If there was a superstitious tendency in that age, it spent itself rather upon Christian than upon heathenish materials."

Prof. Ballantine's account of a German Christmas is so true and so characteristic, that we shall make no apology for presenting it entire.

"It was my fortune once to spend a Christmas season in Germany. As the festival still flourishes there in its full vigor, I have thought that a short account of it as there observed would not be uninteresting. This will also illustrate both the religious and domestic character of the festival in that country. The domestic festival is always celebrated on Christmas eve, *i. e.*, the night before Christmas. As I had already become somewhat acquainted, I was invited to participate in the Christmas festivities of three different families. One of these invitations, I

must be permitted to read. It was written by the family teacher, a good scholar, who had taken his degree at the University. As he had begun to study English, and had read a little in it with me, he tried his skill in that language:

“‘SIR BALLANTINE,

“‘If the use of religion you admit, i beg you in name Mr. — to go to dinner at us this day, which i will, though i can no to be present because the visit of my brother. Adieu.’

“As he doubted, I suppose, whether his English would be intelligible, he repeated his invitation in Latin, which, in justice to the writer, I must also give:

“‘—— BALLANTINEO salutem quam plurimam!

“‘Salva tua religione, si fieri potest, te rogatum velim nomine —— ad nostrum coenam ut hodie sis adventurus, quoniam frater, quem exspecto, meus, quominus vobis praesto sim, prohibebit. Vale.

“‘——,’

“As I had no conscientious scruples to prevent me, and was anxious to see all I could, I determined, as the hours did not interfere, to accept of this as well as of another invitation for the same evening.

“At the first place, there were present besides the family, only the teacher, whose brother did not arrive, and myself. The family consisted of two daughters, one of them grown, a little son, and the parents. Another grown daughter was absent. All but the mother collected in an adjoining room till all was ready. A servant came for us, and we went together towards the parlor. The mother received us at the door, greeted her children particularly, telling them that Christmas eve had come, and led the way within. The splendid parlor was brilliantly lighted up, and adorned with festoons of evergreen. A large table in the centre, and two or three smaller ones at the sides, stood loaded with an enormous weight,—but it was some time before I could comprehend the nature of their contents. The Christmas tree, in the centre of the central table, glittered with fifty lights; and around it, and on all the tables, appeared immense quantities of cake, apples, nuts and confectionary, books, garments and embroidery, all arranged into distinct collections. I had but a moment to observe; for the good lady, first taking her children, and then her husband, and then us, led each one to the position designed for him. The daughters then had another table brought in, loaded with the presents of the rest of the family to the mother. Instead of the absent daughter, was her picture, before which was arrayed a similar store. Then the servants were called in, and each one received a Christmas gift, consisting not only of cakes, &c., but also of a substantial garment, or something of the kind. It was a cheerful and pleasing scene. The Christmas tree was of cedar, about four feet high from the table, with regular and spreading branches. These were hung, not only with numerous lights, but with fruits and confectionary, and fancy work of foil and tissue paper, and looked like any thing but nature. Each one seemed to have been as ignorant as myself of what he was to receive, and of course all the curiosity, and excitement, and gratification, awakened by all these demonstrations of friendship, were concentrated into that room and that hour. We all employed ourselves, tea in hand, in walking round and examining the

contents of the different tables. The quantity, and variety, and skilful workmanship, and cost of the different articles, testified to the high place which this family festival occupied in their hearts. And the character of many of the articles was proof, not only of affection, but also of cultivated taste, and literature, and of skill in ornamental and useful needle-work. My own portion—the lady, in leading me to it, said it was mine—was, of course, the smallest; yet, besides a little article, a token of the skill and taste of the young lady, it consisted of such a quantity of delicacies, that I was utterly at a loss to comprehend the design of my entertainers. A basket would be necessary to convey the whole to my lodgings. Whether good manners required me to leave the whole, or all that I could not eat, or to take a part, or to take the whole, I could not decide. Besides, I must soon retire, and comply with my other engagement. But when I spoke of going, the good lady relieved my embarrassment. She asked for my handkerchief, and putting all she could into that, made me put some more into my pockets, and then suffered me to retire, loaded, as well as amused, entertained and gratified, from this family entertainment.

“Immediately on depositing my load at my lodgings, I went to the other house to which I was invited,—that of a professor [Tholuck?] known over the world for his learning and piety. He had no family except a sister and a niece. Beside myself, five or six students were present. We were led into a room where a large table, with a Christmas tree at one end, was sustaining its Christmas load. The students’ present to the Professor was a painting of Luther. The portion for each one was laid by itself on the table. The same profusion of cake, apples, nuts and confectionary appeared here also; but besides these, each student received two or three valuable books, and I, the last published volume of the Professor’s sermons. After a pleasant conversation of an hour or so, the Professor took his Bible and hymn book. We sang, accompanied by the piano, a Christmas hymn; the Professor read a part of the 2d chapter of Matthew, made a short, feeling and interesting address, most beautifully urging the religious character of the day, and concluded with prayer.”

5. *The Work of Missions to be Progressive. A Sermon on the Present Crisis in the Missionary Operations of the American Board of Commissioners for Foreign Missions.* By RUFUS ANDERSON, D. D., one of the Secretaries of the Board. Boston. Crocker & Brewster. 1840.

“*And the Lord said unto Moses, Speak unto the children of Israel, that they go forward.*” This passage the Secretary employs in the introduction of his timely, judicious and spirited discourse, as illustrative of the critical position and the imperious duty of the Board whose interests he pleads. He considers that there is an obvious, and, in some respects, a striking analogy between the condition of the Board, as a missionary institution, and that of the Israelites at the Red Sea. “There is a similar danger,” he says, “in stopping where we are, a similar danger in going backward—a similar duty enjoined, and a similar apparent difficulty in performing it. We are thrown, as were the people of Israel, upon the promptings, the lights, the sustaining influences of mere faith in God.”

After exhibiting briefly but graphically "the evils of a backward movement in the missionary work," he describes "how great the present exigency is."

"That of 1837, was small compared with it; *and it has been wholly occasioned by a falling off in the receipts.* Were these now, as they were in either of the last three financial years of the Board, which end with the month of July, the Board could proceed on its present limited scale of expenditure. There would be no pressing need of a special appeal. They were then on an average about 244,000 dollars. With that sum for the current year, and the ordinary blessing of God, the missions could all ride out the storm. But the receipts are not now what they were in either of those years. The causes which have weighed heavily upon the trade and industry of the cities, have extended their influence into the interior of the country, and most of the towns, parishes, churches, and individual donors are each giving somewhat less than formerly;—each not thinking, perhaps, how many others are doing the same, and what must be the alarming aggregate of all these small reductions. The receipts in the month of December last were 10,500 dollars less than they had been, on an average, in the same month of the three previous years. The receipts of the last five months of the year 1839, were 38,000 dollars less than in the same five months of the previous year. At this rate, the deficiency for the current year would be not much short of *a hundred thousand dollars!*"

The Secretary then shows that a reduction of allowances, beyond their present rates, would be both unkind and hazardous. The following remarks upon this point are as applicable to the Baptist Board of Foreign Missions, as to any other in Christendom:

"The allowances to each are now fixed, and are on a reduced scale, graduated to what experience has shown to be necessary to their very existence. We can cut into scarcely any one of them again without reaching the life-blood. No; if there is another reduction, it must be by *diminishing the number of the missions.* It must be by calling home whole bands of missionaries—forsaking whole fields—abandoning whole countries. It must be by surrendering some of our strong holds to the god of this world, or to whomsoever may choose to take possession of them, and retreating from fields full of promise, taken possession of in the name of three thousand American churches, and in the performance of an unquestionable duty."

In reply to the inquiry, *What ought to be done?* our author says:

"As surely as the Lord commanded Moses to speak unto the children of Israel that they go forward, so surely does he require us to do the same. I need not stop to prove this. Nor are the present circumstances of the Christian community such, distressing as they doubtless are, as to bring in a new dispensation in respect to our duty in this matter. And the Board of missions—acting in behalf of more than 300,000 members of Christ's church, aided by persons in the associated congregations, enough to swell the number to half a million,—may venture to send forth the few waiting missionaries where they are urgently called for by the state of the missions, and also to continue the appropriations to the several missions."

One reason for this belief he finds in "the state of the several missions, to which the missionaries under appointment, or just sent forth, are designated, is such as must incline the people of God to acts of SELF-DENIAL, in order to sustain them." In connection with this position, a cursory, but most interesting view is taken of the state of several of the missions which greatly need to be reinforced. Touching one mission the following language is used:

"Turning now to another field—Who has not wept over the desolations occasioned by the reduction of five thousand dollars in the remittances to the *Ceylon* mission, in the year 1837? The turning out of 5,000 children from the Christian schools into the great and terrible wilderness of the heathen world, as a consequence of that, was only one of the evils. But now another and perhaps more serious evil threatens that favorite and prosperous mission. It is the want of *men*—to take the places of those who cannot remain by reason of sickness and other causes, and to watch over native churches otherwise left destitute, and prevent the strength of the whole mission from failing, and all the cheering expectations of the churches from a ruinous disappointment. Already there is but one of the older missionaries left on the ground, and the seminary has again been deprived, temporarily at least, of its head. It is the strong feeling, the unanimous opinion of the Prudential Committee, that as many as five new laborers should be sent to this mission as soon as they can be obtained, and they have ventured to adopt a resolution to that effect. And who, that has read the appeal from this mission, published in the first number of the *Missionary Herald* for the present year, but will regard the accomplishment of this object as being worthy of *sacrifices* on the part of many? O, brethren, if it be a fact that missions to the heathen are not premature, and if they are not to prove an utter failure,—as they surely are not,—then that mission, with the case all spread out before the churches, will not be suffered to languish and decline for want of the necessary assistance, whether in men, or funds. It has been the object of too much feeling, too many prayers, too much enlightened interest in its well-being, to be thus suffered to decline."

The concluding paragraphs, under this particular head, are too valuable to be omitted:

"It is vain, however, to think of sending new missionaries, unless the means are at the same time afforded for sustaining those already in the field. Regard must be had to all the missions—to the entire system, in all its parts. There are 26 missions. There are 80 stations. There are 140 ordained missionaries, and physicians, printers, lay-teachers, female-helpers, and native assistants, enough more to swell the number of laborers to nearly 500. There are 14 printing establishments and 32 presses, printing at the rate of more than 30,000,000 of pages annually, in 32 different languages. There are 52 churches, containing more than 12,000 native members. There are seven seminaries and ten boarding schools, containing together 700 pupils; and 350 free-schools, containing not less than 16,000 pupils. This whole great system of means must be sustained. The whole, as far as possible, must be kept actively employed.

"Now it cannot be that we presume too much on the interest felt by the patrons in this holy cause, nor on their willingness to deny themselves in emergencies like the present. Perhaps they have been waiting for just such an emergency as this, to put forth the virtue of self-denial. And now it has come. The exigency, the crisis, the very thing they were looking for, has come. It may be they have often flattered themselves, that if matters should come to the worst, *they* might be depended on. They would then give up this luxury, and that comfort, rather than have the cause fail. They would not look coldly on and see so much as one mission relinquished, or one missionary recalled, or one missionary debarred from the field.

"And now the strength of their principles is to be tried. It is no voice of an alarmist, that solemnly declares many a mission to be in danger of being weakened, embarrassed, retarded, and discouraged; and many a missionary to be in danger of losing that measure of confidence in his patrons and supporters, which is necessary to his cheerful, active, useful continuance in the field; and that even whole missions are in danger of being broken up and destroyed, and whole bands of missionaries of being called home. It is only necessary that the contributions continue at their present rate, to ensure disaster and ruin on a broad scale. A few months will suffice to bring out the evidences of it—in the breaking up of missions, the dispersion of schools, the stopping of presses, the agonized cry of distress from numerous missionary stations, the return of missionaries, and perhaps the chills of spiritual death upon all our churches, instead of the showers of grace now hovering over them. O, here is *the very state of things* we have supposed would develop in ourselves this cardinal grace of the Christian character. We need not wait for it any longer. Lo, it is here—with its powerful appeal to the heart and the conscience!"

The second reason which the preacher assigns for his belief, is the fact, "that the work of missions is preëminently **A WORK OF FAITH.**" Let the following thoughts be well pondered:

"The work of missions is not to be placed on the same level with commercial transactions. Missions, conducted on mere mercantile principles, would have a slow and feeble progress. Wherever this has been attempted,—and it has been attempted,—such has always been the result. The maxims and suggestions of human prudence are indeed to be always regarded; and a thorough practical acquaintance with them, in some of the members of a deliberative body for the management of missions, is essential to the competency of that body for its high responsibilities. The maxims of human prudence must be heard. But so also must *faith* be heard. The work of missions is preëminently a work of faith. Nothing but faith assures us, that any amount of means the church can employ will result in the world's conversion; so that all our courage, enterprise, and zeal in this work is based upon faith. At every step we rely for success upon the promises, faithfulness and power of Jehovah, and have no hope, expectation, or confidence, but in Him.

"Where now, in seasons like the present, is the impropriety of acting upon the suggestions of faith, in respect to *the means for prosecuting our work*? It is true that, in the application of this principle, there is

a point beyond which it would result in enthusiasm and rashness. But that point lies not within the range of mere worldly calculations. In the performance of this work, we obey an express command of God, and we have a special promise to rely upon; and there is no reason why we should not trust God in respect to the *means* of success, as well as the *success itself*. Let not an unsanctified mind trace for us the boundaries of that blessed region, over which a rational faith extends its proper influence. Let not a cold-hearted, worldly-minded Christian do it. But let it be done—for it can be done—by a man endowed with sound common sense and largeness of heart, enlightened experience, and sanctified by grace. Such a man, in prosecuting the work of missions, will venture much on the ground of faith. With such calls of Providence as we hear from Syria, and from the Nestorians, from Ceylon and Southern Africa, and from the Rocky Mountains, to say nothing of other fields, he would send forth the needed missionaries, looking for the means of doing so to that God, one breath of whose gracious and almighty Spirit upon the churches would suffice to fill our treasury to overflowing."

A third reason for going forward is found in "the ability of the Christian community to furnish the requisite means," and this ability is shown to be "ample" both by facts and reasonings of the most conclusive character. Dr. A. says, "The average annual donation of each church-member in the Congregational churches of New England, for Foreign Missions, but a little exceeds *fifty cents*," and inquires if "this is all that temperate, industrious, frugal, pious men and women can afford to give, in twelve months, for such an object? Can they give for such an object *but fifteen dollars in thirty years*?"

A fourth reason exists in "the fact that far more may be done to draw out the resources of the Christian community, than has yet been done." If any should ask *how* this may be done, or who should do it, let him lay his inquiry at the foot of the Divine throne; "*Lord, what wilt thou have ME to do?*"

The following sentences belong of course to the peroration:

"And now, in view of this array of facts and considerations, shall the Board again pause in its career? Shall it again detain its missionaries, and reduce its missions? Shall it, faint-hearted, pursue a course that is fitted to carry faintness of heart through the community, and retard the development of the missionary spirit in the community? It must not be. May God in mercy forbid!

"But if, yielding to our unbelieving fears, we suppose the worst,—if, disregarding all the providential calls from the missions, all the proofs of the reasonableness of trusting in the God of missions, all the overwhelming evidence of the ability of the churches to sustain the cause, and the means by which the requisite aid may be secured,—if, after all, our patrons leave us to the fury of the storm, and only to choose the place of being wrecked—oh! then we will strive to keep the ship's head on her proper course, and have the wreck be, if it must be, on a *heathen* shore! Let not a plank or a timber be found among these churches. Away, on the Syrian or the Indian strand, let her drive, and there come nobly to her end!"

The remedy proposed by the Secretary "for the deficiency in the receipts is simple, but one which, if generally adopted, will be effectual notwithstanding the state of the times. It is not *that every one should do his duty*,—for that, alas! is too much to expect. It is, that every one belonging to the churches and congregations related to the Board, and not known to be hostile to the propagation of the gospel among the heathen, should be respectfully *asked* to give something." This plan has been recently adopted by several of the Congregational churches in Boston and its vicinity, and the collections are said to have been thus far more than twice as large in their amount, as in the preceding year. Six churches, which in 1839, contributed together the sum of \$4,836, have already in 1840, given \$9,940. Whatever may be said in favor of any plan, we consider that as the best, which, under the influence of the best motives, raises the largest amount of money, from the largest number of individuals.

B. S.

6. *The Wonders of Geology*; by GIDEON A. MANTELL, LL.D., F.R.S. First American from the third London edition: edited by Prof. SILLIMAN, with an Introduction. 16mo. A. H. Maltby. New Haven. 1839.

This may justly be called a *wonderful* book. It is to be classed with such works as Paley's *Natural Theology* and the *Bridgewater Treatises*,—works which, while they are full of amusement and instruction, give at the same time exalted and unanswerable proofs of the existence, power and goodness of the Creator.

Geology, which was at first stigmatized as tending to infidelity, by its apparent discrepancy with Revelation, is now raised above such an imputation in all enlarged minds; and is daily offering new evidence of the surprising applicability and adequacy of those general laws by which the universe is and always has been governed. The general facts in Geology are now no more to be disputed, than are those of Astronomy. Both have been branded as heretical, and both exhibit, not indeed a literal, but a harmonious consonance with Holy Writ. Such proof is far more satisfactory than literal proof. Like the prophecies, astronomical and geological facts speak with double force in consequence of the unlooked for results which flow from their development. They are thus placed beyond the suspicion of device. What we have been taught to believe and expect, comes to us in a way we thought not of, and at the same time vastly exalts our conceptions of the attributes of Deity.

The work of Dr. Mantell should find a place in every library. It may be read with interest either as a scientific work, or as a table book to fill up a vacant moment. It is filled with facts in anatomy, zoology, botany, mineralogy and all the kindred sciences—for they all enter more or less, into the science of Geology. The beautiful wood cuts are so numerous as scarcely ever to leave the mind unassisted by the eye.

As a system of Geology, we think it liable to one serious objection. We mean that of commencing with the upper strata and proceeding downwards. It is not possible that a learner should gain such clear and abiding ideas of the structure of the earth by beginning at the surface where every formation is at once presented to view, and the

débris of all the strata beneath lie in more or less confusion, as he would by beginning at the foundation, where he has but a few simple rocks, gradually adding, as he ascends, new objects to contemplate.

As the labor of an individual, this adds another illustrious example to those of Franklin, Bowditch, and many others who might be mentioned, of what may be accomplished by improving one's leisure moments, without interfering with the stated and severer duties of life. In the exercise of an extensive and laborious medical practice, he was thus enabled to make the original investigations, to gather the richest geological collection in the world, and to write those volumes which have immortalized him.

The Introduction is written in the fascinating style for which its author is so distinguished. It abounds with geological facts in regard to North America. Of the *morale* of the present work, Prof. Silliman writes, "The present work, like others of the same author, is distinguished by a reverend spirit towards the Author of nature, who appears to be sometimes forgotten by those who investigate his works, while Dr. Mantell's volumes will leave a happy moral and religious impression upon the minds of young persons." g.

7. *Handbuch zur Bücherkunde für Lehre und Studium der beiden alten klassischen und deutschen Sprache. Nebst einem Verzeichniss der Alterthumsforscher und Philologen.* Von Dr. S. F. W. HOFFMANN. One vol. 8vo. pp. 467. Leipsic. 1838.

This is a Bibliographical Manual, designed to furnish all needful information respecting books and authors for the student of the Latin and Greek languages. The book is divided into four parts. The first treats of all those works whose object it is to aid in the acquisition of these two languages. What is said in Part IV about the German language occupies only twenty pages, and hardly deserves to be mentioned, and certainly should not have such a place as is given it in the title-page. The whole book relates substantially to classical literature. To recur to Part I, which occupies 100 pages, we must warmly recommend it to the classical student, as it gives an accurate and detailed account and estimate of all the valuable productions and even small treatises on the general subjects of grammar, lexicography and antiquities, and on their subordinate parts, such as etymology, syntax, synonyms, New Testament and modern Greek grammars and lexicons, pronunciation, accent, orthography, metre, comparative study of languages, Latin and Greek exercises in prose and poetry, geography, maps, history, chronology, and all the several parts of antiquities, including the arts. This division of the book is invaluable, and is worth the cost of the whole. We must not omit an interesting extract from Buttmann's autobiography (in Löwe's Third Collection of Autobiographies, Berlin, 1836), which is contained in a note connected with a notice of his grammar. "It was a mere contingency," says Buttmann, "that led me to labor with some little success in the department of Greek grammar. The Mylius publishing establishment was in want of a small Greek grammar to match the set of Latin and French grammars which Gedicke appended to his Latin and French Readers. As he was too much occupied to prepare such a grammar, for which there

were not materials so ready at hand as in those other languages, the work was thrown upon my head, if I may so express it, and I became a Greek grammarian. I shall remember, as long as I live, the winter of 1791-2, in which I filled those seven sheets, laboriously putting together what I could find in the trite materials of the poor ordinary grammars, or could work out by my own reflections upon the little I had then read of the ancient classics. I shall never forget the distractions which the *third* declension gave to my brain, and which followed me even in my dreams,—a rock on which I should have split, and lost all in utter despondency, had not a positive engagement, and the beginning already made in printing, cut off all possibility of retreat. From this time I was chained to Greek literature and grammar. An arrangement was made with Spalding to read together on certain days the Greek classics, and as he was a housekeeper, I went to his house in the morning, summer and winter, for this purpose."

The second Part, pp. 102—279, gives a sketch of the Greek and Roman authors, their works, editions, translations, &c., in a very convenient form, and is really valuable for the information it gives respecting the merits and faults of the various editions of the classics. It is, however, imperfect, in consequence of its too great brevity; though it meets the practical wants of the ordinary student.

It is the third Part, of 162 pages, containing an alphabetical list of the principal philologists and distinguished scholars in classical literature since the revival of letters, that will be the most highly prized, because what is there exhibited is to be found no where else. This catalogue is to be the germ of a great Biographical Lexicon of Philologists, specimens of which are given in the "Lives of Celebrated Classical Scholars," by the same author. A few quotations, made at random, will give the reader a better view of the character of this alphabetical list than any description of ours:

"Raph. Kühner, born 1795, conrector of the Gymnasium in Hanover.—Cicero's Tusculan Questions, and Greek Grammar."

"C. A. Lobeck, born June 5, 1781, in Naumburg, Professor in the Wittenberg University, now in Königsberg.—Phrynicus, Ajax of Sophocles, Aglaophamus Paralipomena Grammaticae Græcae," &c.

"A. Matthiae, born in Göttingen, Dec. 25, 1769, educated in the same place; from 1789 private tutor in Amsterdam; from 1801 Director of the Gymnasium in Altenburg, where he died, Jan. 6, 1835.—Homer's Hymns, Euripides, Cicero's Select Orations, Cicero's Select Epistles, Greek Grammar, Outline of Greek and Roman Literature, and Miscellaneous Writings."

"L. Ramshorn, born in Reust, March 19, 1768, Prof. in the Gymnasium of Altenberg, emeritus in 1837, and died Nov. 10, 1837.—Latin Grammar, Latin Synonyms."

"K. W. Dindorf, born in Leipsic, 1802, Prof. in the University of Leipsic.—Editor of Athenæus, Pollux, Isocrates, and many other Greek authors; Stephens's Greek Thesaurus."

"A. Böckh, born at Carlsruhe, Nov. 14, 1785, Prof. in the University of Heidelberg, and since 1811 in Berlin. His writings relate partly to the metre of Pindar, whose works he edited, partly to Plato, and to Greek antiquities: Corpus Inscriptionum, Public Economy of Athens,

[Measures, Weights, Coins, &c., and Maritime Affairs of the Athenians.] His biography by Klausen, in Hoffmann's *Lives of Celebrated Philologists*."

"K. O. Müller, born 1797, Prof. in Göttingen.—History of the Hellenic Tribes, Etruscans, Phidias, Manual of Archæology, the Eumenides of Æschylus, Varro de Latina Lingua, &c."

"M. H. E. Meier, Dr. of Laws and of Philosophy, born Jan. 1, 1796, in Glogau, in 1819 private teacher in Halle, 1821, Prof. Extraordinary in Griefswald, 1825, Prof. and Director of the Philological Seminary in Halle.—Attic Law with Schömann, Demosthenes's Midias, Editor of the Third Division of Ersch and Gruber's Encyclopedia."

"F. Jacobs, born Oct. 6, 1764, Prof. and Librarian in Gotha, afterwards for a considerable time in Munich, at present First Librarian in Gotha.—Greek Anthology, Ælian's History of Animals, Greek and Latin Readers, and Miscellaneous Writings, Autobiography in Hoffmann's *Lives of Celebrated Philologists*."

"G. H. Schäfer, born in Leipsic, Sept. 27, 1764, studied in the same place, private teacher in 1806, afterwards Prof. Extraordinary in the Leipsic University.—Athenæus, Herodotus, Pliny's Letters, Meletemata, Demosthenes, &c."

"F. Passow, born in Ludwigslust, Mecklenburg, Sept. 20, 1786, studied in Gotha from his 16th year, and in Leipsic from 1804, Prof. of Greek in the Gymnasium of Weimar in 1807, second Director of the Gymnasium in Jenkau in 1810, then, after a journey on the Rhine and in Switzerland, studied under Wolf in Berlin, and in 1815 was made Prof. of ancient literature in Breslau, where he continued to labor with great success till his death in 1833.—Perseus, Musæus, Longus, Tacitus's Germany. Erotic Writers, Greek Lexicon and Opuscula. [His Life by Wachler.]"

"A. Stahr, born in Prenzlau, in 1805, from 1826 teacher in the Royal Pedagogium, Halle, and since 1836 Conrector of the Gymnasium of Oldenburg.—Aristotle."

"J. G. Stalbaum, born in 1793, formerly teacher in the Royal Pedagogium, Halle, in 1820 Conrector, and in 1836 Rector of the Thomas School, Leipsic.—Herodotus, Terence, Ruddiman's Grammar, Plato, &c."

"K. F. Hermann [not to be confounded with Godfried Hermann], born in 1803, in Frankfort on the Mayn, Prof. in the University of Marburg.—Lucian, Political Antiquities of Greece, [Plato's System of Philosophy]."

"J. C. F. Bähr, born in 1790, Prof. and First Librarian in the University of Heidelberg.—Editor of Plutarch, Herodotus, and author of the History of Roman Literature."

"F. T. Friedemann, born in Stolpen, near Dresden, studied 1805–1810 in Misnia, and 1810–1813 in the University of Wittenberg, in 1813 Conrector, in 1820 Rector in Zwickau, and in 1820 Rector of the Gymnasium of Wittenberg, afterwards Director in Brunswick, now Director in Weilburg.—Strabo, Latin Prosody, [Parænesen, and Discourses on the Organization and Management of Gymnasia]."

"F. V. Fritsche, born [Halle?] 1806, [studied at Leipsic, under Hermann], formerly teacher in the Thomas School, Leipsic, now Prof. in the University of Rostock.—Lucian, Aristophanes, &c."

"P. W. Van Heusde, born 1799, Prof. of Greek in the University of Utrecht, as Segar's successor.—Platonic Philosophy."

"C. G. Zumpt, born March 20, 1792, in Berlin, in 1812 Teacher and in 1817 Prof. in the Frederic Werder Gymnasium, and in 1821 Prof. and Librarian in the Joachimthal Gymnasium, Berlin, at present Member of the Berlin Academy of Science [in which character, he delivers lectures in the university of Berlin].—Latin Grammar, *Annales Vet. Regnorum*, Latin Orations, Cicero's Verrine Orations, Quintilian, &c."

"E. Wunder, born in Wittenberg, educated in the gymnasium under Weichert, at last in Misnia, studied in Leipsic, in 1823 Adjunct and in 1828 Prof. in Grimma.—Sophocles, Cicero, &c."

"B. G. Niebuhr, son of Carsten Niebuhr the well-known traveller, was born in Copenhagen, Aug. 27, 1776, resided long in Rome as Prussian minister, and afterwards lived as a private individual in Bonn, where he gave public lectures as Member of the Berlin Academy of Science, and died Jan. 21, 1831.—Roman History, originator of the new edition of the Byzantine Historians, Fronto, Gaius, &c.—Lieber's Reminiscences, B. G. Niebuhr's Memoirs [3 vols. Hamburg, 1838–40.]"

"F. A. Trendelenburg, born in Eutin, Nov. 30, 1802, Prof. in the university of Berlin.—Aristotle."

"I. K. C. Jahn, born 1797, Conrector in the Thomas school, Leipsic. Virgil, Ovid, Horace, Editor of the *Jahrbücher der Philologie und Pädagogik*."

"K. Lachmann, born in Brunswick, March 4, 1793, in 1816 Collaborator [assistant teacher] in the Frederic's Gymnasium in Berlin, then teacher in Königsberg, and since 1818 Prof. in the university of Berlin.—Propertius, Tibullus, Catullus, New Testament, &c."

"K. J. Sillig, born in Dresden, May 12, 1801, studied in the gymnasium of the same place, and in Leipsic, 1819–22, and in Göttingen, 1822–23, and then resided for a time in Paris. After his return, he was first Collaborator, in 1828 Extraordinary, in 1833 Ordinary teacher in the Dresden Gymnasium. The offer of a professorship in Leipsic university, and in Dorpat he declined.—Catullus, Catalogue of Ancient Artists [translated into English], Virgil, Minor Poems in the new edition of Heyne's Virgil, &c."

"C. G. Herzog, born in Lausace, in 1789, studied in Leipsic, 1806–9, and was teacher in a public school there 1810–13; he was afterwards subrector in Jena and in 1827 was made Professor of Eloquence, in which office he still remains.—Cæsar, Sallust, and Quintilian."

"K. G. A. Erfurt, born in 1776, and died, as Prof. of ancient literature in the university of Königsberg in 1813.—Sophocles, &c."

"F. Ellendt, born in Colberg, Jan. 6, 1796, Teacher and afterwards Prof. in [a gymnasium in] Königsberg till 1835, when he became Director of the gymnasium in Eisleben.—Cicero's Brutus, in which he gives his History of Roman Eloquence, Lexicon Sophocleum, History, Latin Grammar, &c."

"J. H. Bremi, born in Zurich, Dec. 4, 1772, Prof. in the university of Zurich, died May 10, 1837.—He edited Suetonius, Cornelius Nepos, parts of Æschines, Lysias and Demosthenes, and was in various ways a promoter of classical literature."

"C. A. Brandis, born in Hildesheim, Feb. 11, 1790, studied in Kiel, afterwards instructor in the university of Berlin. Since 1822 he has been Prof. of Philosophy in Bonn, at present in Greece in the employ of Otto, king of Greece. [He has just returned to Bonn.]—His various writings relate to the ancient philosophers. [He has recently published the best *Manual* of the history of ancient philosophy.]"

8. *Murray's Encyclopædia of Geography*. Philadelphia. Lea & Blanchard. 1840.

Another Geography! Well, we believe, as was said on another occasion, there is room enough for both "thee and me." The world is wide. Its wants are numerous and various. What suits one, may not suit another. Competition promotes excellence, too. At all events, we hold it to be a settled point in criticism, and every where else, that a good book can never come amiss. Such is this British work, now just re-published. Its merits, though differing (without interfering at all) from those of Mr. Goodrich's work, are obvious and decided. Perhaps the best account that can be given of this work, is in the words of the title-page. It is an "Encyclopædia of Geography, comprising a complete description of the earth, physical, statistical, civil and political; exhibiting its relation to the heavenly bodies, its physical structure, the natural history of each country, and the industry, commerce, political institutions, and civil and social state of all nations." In other words, it is a *universal* geography, on the widest plan, and coming down to the latest dates; for it has undergone the revision of Mr. T. G. Bradford, of this city, and comprehends those rich stores of information, gathered within a few years, respecting regions of the earth, which have never before been admitted into similar treatises, or only to an inconsiderable extent. Such, for example, are several countries not until lately explored, as the Thebad or Upper Egypt, India, Abyssinia, Farther India, Australia, and regions in the Polar Seas; and particularly Russia on the Caspian, and the wild, untamed country of the Caucasus, of which a full description, given from the latest authorities, is specially seasonable at the present time.

The reputation of the editor of this work makes it almost unnecessary, had we time here, to go into details, as to the manner in which he has discharged his task. It seems chiefly requisite to give the outline of what he has undertaken, and to name the assistance he has had, viz., the contribution of the Astronomical department from Prof. Wallace, the Geology from Prof. Jamieson, the Botany, &c., from Prof. Hooker, and the Zoology, &c., from Prof. Swainson; men, all of them, too well known, as ripe scholars, to require introduction or eulogy at our hands. The work begins with a sketch of the history of geography,—ancient,—that of the middle ages,—and modern; and in the course of it, the various theories of the form of the globe are described. Then come treatises on the principles of geography, astronomical and geological; and on its relations to the organized, living and rational natures which occupy the earth's surface. Then astronomy, doctrine of tides, figure and dimensions of the earth, modes of measurement, latitude and longitude, and the maps, &c., are explained; then meteorology and geognosy, and the relations of geography to botany, to the distribution of animals, and to man in his political and social relations. The third part, occupying the residue of the 1st and the whole of the 2d and 3d volumes, is devoted to what, for distinction's sake, may be called geography proper. The maps are eighty-two in number; the engravings more than eleven hundred; the alphabetical index is complete, and the general execution is highly creditable to the firm who have issued the work.

T.

ARTICLE IX.

MISCELLANEOUS INTELLIGENCE.

Insanity in the United States.—The writer of an article on the N. Y. Bloomingdale Asylum, in Dr. Bell's (Philadelphia) Select Medical Journal, remarks very justly that when he looks over our extensive country, and considers its immense progress in civilization, wealth, and luxury; the varied and increasing temptations to embark in the wildest schemes of speculation, the sudden accumulation and loss of fortune, the fluctuations of trade, the interest taken by almost every citizen in every political and financial movement that agitates the community, the activity of mind every where apparent, the fierce strifes of the predominative passions of ambition and avarice involving so many minor ones, and extending their influence over every class of society, he is compelled to believe that we have among us as many active causes of insanity as any country in Christendom. This is a common conclusion, perhaps a general conviction; and these are considerations as obvious as they are important. They would seem to be conclusive, even, as to the comparison between the amount of insanity in our own country and in others. Yet we are farther told, that if the few States which have made returns of their insane, be taken as a standard of the whole, and if European statistics of insanity can be relied on, facts go to show that the proportion of lunatics to the whole population is greater in America than in Europe; but, adds our authority, we believe that *European statistics of insanity cannot be relied on*. The only country in which a regular systematic plan of enumeration has been adopted is Norway, where the proportion of lunatics and idiots is one to every five hundred and fifty-one inhabitants, a proportion considerably greater than exists in this country. This position is rather novel, and will take some of our readers, we apprehend, by surprise. We only allude to it here, but the whole subject is one of momentous interest, and it is earnestly to be hoped that pains may be taken to throw new light upon it, not by discussion alone, but by the accumulation of appropriate data. Our own government, for example, may at least give it some help in the census; and we rejoice to see that the writer we have quoted,—Dr. Bell, we presume,—has himself succeeded in procuring the amendment of the lately pending Bill for taking the census, now just coming out, so as to include lunatics and idiots both. The country owes him its thanks for the service.

Statistics.—This is a very important science, very little attended to, and as little in the United States as any where else. We are glad, therefore, to see some signs of a proper attention being turned to it. One of them is the formation of the 'American Statistical Association,' in Boston, within the last few weeks. Another is the appearance of such a paper as Hazard's (Philadelphia) 'Statistical and Commercial Register,' a work of great value, and the legitimate successor or competitor of *Niles*. It costs but five dollars per annum, and contains, at length, all the most valuable official documents, and statistical and practical information of the day.

AMERICA.

There are nominally ninety-five colleges now in the United States, with about nine thousand five hundred students; twenty-seven medical schools, with about two thousand seven hundred and fifty students; thirty-seven theological schools, with about fourteen hundred students; and eight law schools, with about three hundred and fifty students. There are now one thousand five hundred and fifty-five newspapers and other periodicals published in this country, two hundred and sixty-seven in New England (Massachusetts one hundred and twenty-four); two hundred and seventy-four in the State of New York, two hundred and fifty-three in Pennsylvania, one hundred and sixty-four in Ohio. The next largest number in a single State is sixty-nine, and the smallest number, three.

Rev. Albert Barnes's *Notes*, critical, explanatory and practical, on the book of the prophet Isaiah, with a new translation in 3 vols, 8vo, and Prof. N. W. Fiske's *Manual of Classical Literature from the German* of J. J. Eschenberg, a new edition, we design to notice in our next number.

We understand that Wiggers's history of the Pelagian Controversy, translated by Prof. Emerson, of Andover, is in press, and that De Wette's Introduction to the Old Testament has been translated by Rev. Mr. Parker, of Roxbury, and is ready for the press.—We regret that we can learn nothing of the progress of Prof. Torrey's translation of Neander's Church History.—The Rev. Lyman Coleman, Principal of the Teachers' Seminary, Andover, is preparing a translation of Augusti's *Manual of Christian Antiquities*. Such a work is much needed in English. It will probably differ considerably from the work of Mr. Riddle mentioned on the next page.

It gives us pleasure to observe that a second edition of Gesenius's Hebrew Grammar, translated by Prof. Conant of the Hamilton Literary and Theological Institution, has been called for. In the advertisement, the translator remarks: 'In preparing a new edition of the translation, and of the exercises and chrestomathy, a careful revision of the whole has been made, for the correction of such typographical errors as had escaped detection.'

We learn from the *April* number of the American Biblical Repository (for in the present number, we happen to be a month behind our date) that Dr. Webster, professor in Harvard University, is preparing a translation of some of the more celebrated eulogies which have been pronounced at Paris in honor of distinguished deceased Savans.—The Rev. Joseph B. Felt, of Boston, a learned and zealous antiquarian, will soon publish an ecclesiastical history of New England.—Rev. Dr. Allen, late President of Bowdoin College, is engaged in preparing an 'Ecclesiastical History of New England, from its first settlement.'—Crocker & Brewster, of Boston, will put to press at an early day, a new edition of Smith and Dwight's *Tour in Armenia*.

ENGLAND.

The new edition of the *Encyclopædia Britannica*, under the care of Professor Napier, editor of the *Edinburgh Review*, is now very nearly completed. In matters of science it is probably the highest authority among all our English encyclopædias.—Hallam's great work, the *Introduction to the Literary History of Europe*, is now complete in four large volumes.—The twelfth and last volume of Milman's edition of Gibbon, incorporating those notes of Guizot, which were intended to counteract the poison of the historian's infidelity, has been published. In an additional volume Milman has republished Gibbon's life. During the researches to which the charge of editing this history has conducted him, Milman was probably led to conceive the plan of a work which he has just published, the '*History of Christianity from the birth of Christ to the abolition of paganism in the Roman Empire*,' 3 vols, 8vo. It is

said to be a work of very considerable research, betraying, however, an uneasy position in theology, in consequence of the opposite influences of rationalism and orthodoxy.—The eighth and concluding volume of Alison's History of the French Revolution has appeared.—Moore, the poet, has published the third volume of his History of Ireland.—A translation of Ranke's celebrated and truly valuable History of the Popes by Mrs. Austin, has just issued from the press, in 3 vols, 8vo.—Mant, bishop of Down and Conner, has published a 'History of the Church of Ireland from the Reformation to the Revolution,' in 1 vol, 8vo.—William Smyth, Professor of Modern History in the University of Cambridge, has issued, in 2 vols, 8vo, 'Lectures on Modern History, from the Irruption of the Northern Hordes to the close of the American Revolution.'—A History of England, on Christian Principles, by Henry Waller, in 7 vols, 12mo, has just appeared. The reviewers speak unfavorably of its execution, but the design seems a most commendable one. A work of far higher character, with similar purposes, appeared in England some years since, but seems to have attracted little notice in the United States, though in England it has reached a second edition. It is entitled 'History Philosophically Illustrated, from the Fall of the Roman Empire to the French Revolution, by George Miller,' in 4 vols, 8vo, and was originally delivered in Lectures to the University of Dublin. Its object is declared by the author in his Introduction to be 'to illustrate a providential government of human affairs.' Hannah More referred to it with praise.—D'Aubigne's History of the Reformation is in process of publication at London, in an English version.

Murray is also issuing an English Biographical Dictionary, to resemble the great French work, the fruit of the combined labors of several of the most eminent among the living writers of France. Including, as it probably will, translations of many articles from the French work, and a fuller view of the distinguished men of British history, it will be a work of much value. It is not expected, in size, however, to make any approach to its great model on the other side of the channel.—A Life of Bishop Butler, author of the Analogy, has been published in 1 vol, 8vo, by Thomas Bartlett; and a Life of the late Bishop Burgess, bishop of Salisbury, an exemplary prelate and an able scholar, has been written by J. S. Harford.—A Life of the late Dr. McAll, by Dr. Wardlaw, with his Discourses, has been published in 2 vols, 8vo. Dr. McAll was one of the most eloquent preachers in the Congregational connection.—Memoirs of the late Sir Samuel Romilly, by his sons, in 3 vols, 8vo; a Life of Burke, by Croly the poet, in a glowing, rhetorical style, as might be expected, in 2 vols, 8vo; Memoirs of Grattan, by his son, in 2 vols, 8vo; of Admiral Sir Sydney Smith, 2 vols, 8vo; and of Lord Eldon, have also recently appeared.—A Life of Dr. Morrison, the Chinese missionary, has been published by his widow, in 2 vols, 8vo.—Robert Philip, the author of the Lives of Whitefield and Bunyan, has also issued a Memoir of Morrison's coadjutor, being the 'Life and Opinions of Rev. William Milne.' An American edition has just been published.—The present editor of the Evangelical Magazine, Rev. Dr. Morison, has published a work, entitled 'The Fathers and Founders of the London Missionary Society,' in 2 vols, 8vo.—A Life of Selina, the Countess of Huntingdon, the friend and patron of Whitefield, is also in course of publication.—A selection from the papers of the first William Pitt, the celebrated Lord Chatham, has been issued in 4 vols, 8vo, the merits of which are variously estimated in the English journals.

A Manual of Christian Antiquities, in 1 vol, 8vo, has been published by Rev. J. E. Riddle. The work is said to be founded chiefly on Augusti.—Another work, 'Introduction to the Critical Study of Ecclesiastical History,' by Rev. John G. Dowling, is also largely indebted to German authors. A work from the learned Faber, the writer on prophecy, entitled 'An Inquiry into the His-

tory and Theology of the ancient Vallenses and Albigenses,' 1 vol, 8vo, has called forth a pamphlet of 'Strictures, &c.,' by Rev. S. R. Maitland, chaplain to the Archbishop of Canterbury. Maitland himself published some years since a work of very considerable research, 'Facts and Documents illustrative of the History, Doctrines and Rites of the ancient Albigenses and Waldenses.' Both writers, from their Episcopalian predilections, may be unprepared to pronounce the clearest opinions of the Christians of Piedmont; but from their scholarship and their researches into old authorities, now not generally accessible, must have produced works deserving of study. Faber has also published the 'Primitive Doctrine of Regeneration,' in 1 vol, 8vo.—A translation from the French of Deppeng's History of the Jews has been published, with additions, by J. Murray Stevens.—A History of Christianity in India, from the commencement of the Christian Era, has been issued by Rev. James Hough, 2 vols, 8vo.—The fourth volume of Ritter's History of Ancient Philosophy, a translation from the German, is passing through the press.—The restless Lord Brougham has just issued a new work, a translation, with notes, of the Oration of Demosthenes on the Crown, with the original text, in 1 vol, 8vo. We have not had time to examine it critically; the eloquence of the parliamentary orator, and familiarity with the language of the original are very apparent.—Prof. Samuel Lee, the celebrated Hebraist, and professor of Hebrew in the university of Cambridge, has just published a 'Hebrew, Chaldee and English Dictionary,' 1 vol, 8vo. It purports to be 'compiled from the most approved sources, oriental and European, Jewish and Christian.'

There have been several republications of older and standard authors in theology. Among these may be named Owen's Epistle to the Hebrews, just reprinted in four thick octavo volumes; Greenhill on Ezekiel; and Adams on Peter. The works of Hugh Binning, a celebrated preacher among the early Presbyterians in Scotland, are also in a course of republication. Barrow's Sermons have been reprinted in 2 vols, 8vo. A complete edition of the works of Bishop Hall, is issued in 12 vols, 8vo. A translation has also just been published of Calvin's Commentary on the Psalms, in 3 vols, 8vo.—A Polish nobleman (Count Krasniski) has recently given to the public a 'History of the Reformation in Poland,' in 2 vols, 8vo.—The controversy with Romanism continues to attract attention. The more recent publications are of small size.—'The Statistics of Popery in Great Britain and the colonies' is the republication of an article from Frazer's Magazine, showing the growth of Romanism.—The Rev. J. Lathbury has issued a 'History of the Gunpowder Treason,' and a Sir William J. R. Cockburn has been publishing 'The Massacre of St. Bartholomew,' 1 vol, 8vo.—Neat editions have appeared of the 'Constitutiones Societatis Jesu,' 1 vol, 12mo, and of Cardinal Bellarmine's Catechism, from an edition printed at Rome, 1 vol, 12mo.—Another work against the Jesuits is 'The History of the Jesuits from their own authors.'*—A Baptist minister of London, the Rev. C. Stovell, has issued 'Popery in England, being the substance of five lectures delivered in Little Prescott Street meeting-house.' We know not whether this work be directed against Romanism proper, or the system of the Oxford tract writers, which is now awakening a wide interest in Great Britain.—A little work, called the 'Protestant Exiles of Zillertal, their persecutions and expatriation from the Tyrol, and separating from the Romish church, and embracing the Reformed faith,' has been translated from the German of Dr. Reinwald, of Berlin, by J. B. Saunders, and published at London the present year.

* The Rev. J. Mendham, a writer already known by works of research and authority in this controversy, has published one called 'Venial Indulgences of the Church of Rome.'

The Oxford tract writers continue their series of translations from the Fathers, having just published two volumes from Chrysostom's Homilies on 1 Corinthians. Keble, one of their number, has published 'The Psalter, or Psalms of David, in English Verse,' being a new version immediately from the Hebrew; it contains passages of considerable beauty, the more literal being often the more poetic rendering. It is however too obscure for the purpose for which it was intended, congregational singing.—Dr. Pusey's treatise on Baptism has reached a third edition.—A second part has appeared of Froude's Remains, in 2 vols, 8vo.—The Bampton Lectures for 1839, by the Rev. W. D. Conybeare, have been published in 1 vol, 8vo, being, 'An Analytical Examination into the Character, Value and Just Application of the Writings of the Christian Fathers during the Ante-Nicene Period.'—The Congregational Lectures for that year, by the Rev. J. Pye Smith, have also appeared, in 1 vol, 8vo, being, 'On the Relation between the Holy Scriptures and some parts of Geological Science.' There is now an American edition. The committee of the Congregational Lectures, we observe, remark in their advertisement, that 'whatever responsibility may attach either to the reasonings or opinions advanced in any course of lectures belongs exclusively to the lecturer.'—Dr. Wardlaw has published a work called 'National Church Establishments Examined,' being a course of lectures delivered in London during April and May, 1839.—A work of much beauty and apparently of very considerable value is now in course of publication in London. It is the 'Pictorial History of Palestine,' and appeared in monthly parts; it is by the editor of the Pictorial Bible.—Douglass, of Cavees, the excellent and able author of several works republished in this country, has lately published a treatise on the Philosophy of Mind.

The subject of Socialism is exciting at present much interest, both in the religious and political circles of Great Britain. Among other writers, a Baptist minister, the Rev. John Eustace Giles of Leeds, has published 'Lectures on Socialism, delivered at the Baptist Chapel, South Parade, Leeds, in 1839.' The same gentleman is the author of an Introductory Essay to an English reprint of 'Whatcheer,' the poem on the early fortunes of Roger Williams.—The Rev. J. Howard Hinton has lately printed another work, a 'Treatise on Man's Responsibility,' 1 vol, 12mo.—Reprints are announced of several American works, 'Channing's Works, 4 vols, 8vo; Todd's Truth Made Simple; Clark's Glimpses of the Old World; Abbott's Caleb in the Country; Malcom's Travels; Spring's Fragments; Skinner's Aids to Preaching and Hearing.'

Lord Glenelg, recently a member of the British Cabinet, and Secretary for Colonial Affairs, has published 'Sacred Poems, by the late Sir Robert Grant,' his brother. Sir Robert Grant was the author of the lines,

'When gathering clouds around I view,'

and of the litany,

'Saviour, when in dust to thee.'

Several books of travels are announced. 'Travels in Koordistan, Mesopotamia,' &c., by J. Baillie Fraser, Esq., 2 vols, 8vo. 'Letters from Palestine,' by Rev. J. D. Paxton, 1 vol, 8vo. 'Sketch of a Missionary's Travels in Egypt, Syria and Western Africa,' by Rev. R. Maxwell Macbrair, author of the Mandingo Grammar, and a Translation of the Gospels.—A Major Rawlinson, it appears from the proceedings of the Royal Asiatic Society, January, 1840, flatters himself that he has made considerable advances in decyphering the cuneiform inscriptions at Bisitoun, in Persia, that have already occupied the labors of Grotend and others.—Mr. Tattam, the celebrated Egyptian scholar, recently returned from Egypt and Palestine, has proposed in the London journals that a few English gentlemen of leisure and ability 'should unite for the purpose of accurately exploring all that tract of country which the Israelites passed

over, from the commencement of their journey from Egypt, until they entered the promised land; and then to survey Palestine in the same way.' He observes that it was the intention of 'that accomplished and accurate writer on Egypt, Sir Gardiner Wilkinson,' author of the recent beautiful work on Egyptian antiquities, to have proceeded about two years ago, to make a trigonometrical survey of the Holy Land, but a severe illness compelled him to return.—*London Literary Gazette*.

'Cudworth on Free-Will, edited from the original manuscript,' is among the works announced.—Prof. Whewell, author of the very able work on the history of inductive science, is preparing a 'Philosophy of Inductive Science,' founded upon the history.—J. R. McCulloch, so advantageously known as the author of the 'Commercial Dictionary,' is publishing, in parts, a 'Dictionary, Geographical, Statistical and Historical, of the World.' The first part has appeared, Longman & Co. the publishers.

The influence of missions, once so much scouted, seems now generally recognized by British writers on India. No less than three works are advertised relating to that country, and all referring to missionary labors there to more or less extent. 'Continental India, illustrating, among other things, the progress of missionary operations,' by J. W. Massie, 2 vols, 8vo. 'British Ind'a, in Relation to the Decline of Hindooism and the Progress of Christianity,' by Rev. W. Campbell, twelve years resident in India, 1 vol, 8vo. 'India and Indian Missions,' by A. Duff, D. D., 1 vol, 8vo. Dr. Duff is already widely and most favorably known as one of the most laborious missionaries from the Scotch Established Church to India.

A series of lectures delivered by clergymen of the Establishment in Liverpool against Socinianism, has been published in 1 vol, 8vo, with the title of 'Unitarianism Confuted.'—The Donnellan Lectures preached before the University of Dublin, being 'Discourses on the Prophecies relating to Antichrist,' by James H. Todd, 8vo, have been published.—A summary of the writings of Lactantius, by Rev. J. H. B. Mountain, 8vo, has been recently published, similar in plan to Bishop Kaye's works on Tertullian and Justin Martyr.

A prize of one hundred guineas for an essay on lay agency in home missionary operations, and a second prize of twenty-five guineas were sometime since proposed in England. The prizes were awarded to two essays which have been recently issued from the press, the first entitled 'Jethro,' the author of which remains anonymous; the second, 'Our Country,' the author of which is the Rev. James Matheson, well known as the companion of Dr. Reed in the delegation sent some years since to this country.—In answer to Dr. Chalmers's Lectures on Church Establishments, has appeared a small work by Joseph Angus. Its title is 'The Voluntary System,' and it is also a prize essay.—Mrs. Gilbert, the sister of Jane Taylor, and one of the writers of 'Hymns for Infant Minds,' has published a work, the subject of which seems happily selected, 'The Convalescent, Twelve Letters on Recovering from Sickness.'—A new volume by Melville, containing sermons of his preached at Cambridge in Nov. 1839, has already reached a second edition.—'An Apology for the Doctrine of Apostolical Succession,' by the Hon. and Rev. A. P. Percival, has appeared.—Bloomfield has issued a *third* edition of his New Testament, 'greatly enlarged and very considerably improved.' The American reprint is of the second edition.—Dr. McCaul, of Trinity College, Dublin, reported to be one of the first Rabbinical scholars in the British Church, has published a translation and answer of the controversial work of Orobio, the Jew.—A new work on the 'Antiquity of the Book of Genesis,' by H. Fox Talbot, has made its appearance; also emendations of the authorized version of the Old Testament, by Selig Newman, a Jew, author of the Complete Hebrew-English Lexicon, and

a Hebrew Grammar. He has made numerous corrections, which are placed in parallel columns, by the side of the same passages in the common version. Only a few cases occur in which Jewish doctrines materially affect the translation.

From the specimens we have seen of the Greek and English Lexicon to the New Testament by Rev. T. S. Bloomfield, just published, we should infer that it would not contribute very materially to the advancement of sacred learning. It may be convenient as a mere manual lexicon, though for the *New Testament* such manuals are of but little use.

The translation of M. De Toqueville's completion of his *Democracy in America*, by Mr. Reeve, is announced as in press. The original and the translation were to appear simultaneously the present month.

Mr. Macaulay, Dr. Southey and other eminent men, receive one hundred guineas for a single article in the *Edinburgh and Quarterly Review*.

The most correct register ever taken in England and Wales, that of 1838, makes the proportion of deaths under four years of age 391 out of 1000, or a little more than one third. In Prussia, the proportion is 350 out of 1000.

In the fifteenth century the expense of living to the lower and middle classes of people in England was *five* times less than at present.

The Rev. Dr. Lee has been elected Principal of the university of Edinburgh, in the place of Rev. Dr. Baird, deceased.

FRANCE.

Lamennais has published a work on Modern Slavery.—‘The Palaeography of the Latin Classics,’ by the Messrs. Champollion, is said to be ‘a splendid work,’ containing numerous facsimiles of the best manuscripts of the Royal Library.—M. Eichhoff’s *Parallel of the Languages of Europe and India*, is represented as a learned work: perhaps the best on the comparison of the Indo-Germanic family of languages, for those who are not familiar with the German.

M. Gonlionof, a distinguished Russian orientalist, has recently published three volumes on Egyptian Archaeology in French, simultaneously in Petersburg and Paris. It is said to be a work of great research, and the author is now regarded as the rival, and in some respects, the antagonist of the late M. Champollion.

GERMANY.

Prof. Leopold Ranke, so advantageously known as a historian, who, to the regret of all the friends of this science (for science it is with him) seemed to have forsaken it, exchanging it for politics, has returned to his appropriate sphere, and surprised his friends by a new historical production of uncommon interest. We mean his ‘*German History of the Period of the Reformation*,’ of which two volumes (Berlin, 1839) have reached us. He has had access to archives never before examined by the historian, which enables him to throw much new light upon an old subject.

Prof. W. A. Becker’s ‘*Gallus, or Roman Scenes in the Age of Augustus, illustrative of the Domestic Life of the Romans, with Plates*,’ (Leipsic, 1838), is a work of great merit, on a similar plan with Böttiger’s *Sabina*, but superior to it in solid learning. It is as attractive as it is elaborate.

Prof. S. C. Schirlitz’s *Introduction to the Writings of Cicero*, gives all the biographical, literary and antiquarian information on the subject which is needed or which can be furnished. It is in one volume, 8vo, published in 1837. Its bibliographical notices, so far as we have observed, are complete.

Cramer’s ‘*Universal History of Education*’ (vol. I, 1832, vol. II, 1838), which has just reached the close of the period of pagan antiquity, is not only

far more extensive than the two introductory volumes in Schwartz's work on education, but more thorough and critical. While some parts betray the ambition of a young man compared with the late venerable Professor Schwartz, the work generally bears the marks of a worthy disciple of Böckh.

Prof. J. P. Krebs's '*Antibarbarus of the Latin Language*' (Frankfort, 1837, 1 vol, 8vo.), is a work of *unrivalled excellence*. Every critical student of that language ought to possess it and 'inwardly digest' it.

F. W. Genthe's *Manual of German Synonymes* (1 vol, 1838) is more philosophical and exact than Eberhard's *Abridgement*, though the latter is the more popular and simple in its definitions and illustrations.

Prof. G. F. Schoemann's *Political and Legal Antiquities of Greece* (1 vol, 8vo, 1838, in Latin), is a very complete and satisfactory digest on that subject, differing from Wachsmuth's great work in being limited to one branch of antiquities, and from K. F. Hermann's, in being, as its title [*Antiquitates Juris Publici Græcorum*] indicates, more of a legal, and less of a historical character. Still, this is not to be regarded as a legal production; the author is a philologist, not a lawyer.

Böckh's *Metrological Researches* respecting weights, measures and standard of coins (1 vol, 8vo, 1838), is of the same matter-of-fact character with his *Public Economy of Athens*,—distinguished by profound and recondite learning, and iron diligence in the most laborious and difficult kind of investigation.

The new edition of Schaaf's *Encyclopædia of the studies pertaining to classical Antiquity*, by Schincke and Hormann (2 vols, 8vo, 1837), is greatly improved. It corresponds in character and design to Fiske's *Manual of Classical Literature*, and would be of great use in preparing a new edition of that work.

Wachsmuth's *History of the Morals of Europe* (5 vols. 1831—1838) fills a gap in modern literature. The account of the morals of ancient Greece and Rome is general, constituting scarcely a fourth part of the whole; but that of the Middle Ages, of the Reformation and of the period from that time to the French Revolution, is given with a completeness and fulness of detail in vain to be sought for in any other work.

The first volume of a full account of the Life of E. G. Niebuhr, the distinguished historian and critic, drawn from his letters and from the communications of his most intimate friends, appeared from the press of Perthes, Hamburg, 1838. This volume extends only to the year 1815; the next includes the most interesting part of his life. The third and last volume, just out, contains his letters from 1823 to 1830. The only work that cast much light upon Niebuhr's life before this was the '*Reminiscences*' of Lieber, which were translated into German at Heidelberg in 1837. There seems not to be the same complaint of indiscretion against this voluminous compilation, which was heard when the '*Life, Character and Merits of Prof. Schütz*,' containing eighty-nine letters from him to Jacobs (author of the Greek Reader), the letters of about 50 philologists and more than 100 learned men to Schütz as editor of the *Literary Gazette*, was published by his son (2 vols. 1834-5); and still more recently when Böttiger's '*Literarischer Zustände und Zeitgenossen*,' edited by his son, exposed to the world the confidential correspondence of friends.

The second Part of Hävernick's *Introduction* is just published.—Prof. Böckh has prepared a new work on the Maritime Affairs of Athens (*Das Seewesen des attischen Staats*).—Wachler's *Life of Passow* has made its appearance in two Parts.—There is a new work on the History of Education by K. Raumer, Stuttgart.—H. J. Schmitt has just written a *History of the Modern Greek and the Russian Church*.—A new work of Tholuck, entitled,

'Christian Devotion,' has just appeared in two Parts, 8vo, Hamburg.—Winer's New Testament Greek Lexicon is probably printed by this time. Hoffmann's 2d Part of the Book of Enoch including chapters 56—105 appeared, Jena, 1838.

In 1818, Prof. G. H. Schäfer was obliged by his pecuniary necessities to part with his valuable library, which was purchased by the university of Leipsic. He afterwards collected another consisting of very rare and valuable works on philology, but in consequence of the debility of age (he is now 76), and the partial loss of sight, he was induced to dispose of his second library, which in 1838 was purchased by the Emperor of Russia, for the University of Petersburg.

H. Netto, Inspector of the Latin school in Halle, is preparing a *Bibliotheca Homerica*, to embrace a complete account of the Homeric literature under the three divisions of editions, translations and explanatory works. The author's private library contains 150 different editions of Homer's works, 80 translations and 500 introductory and explanatory works!

In 1837, Göttingen University had its centennial celebration, it being just one century from the time it was founded. The history of the university by Pütter, continued by Saalfeld, has been brought down from 1820 to 1837 by Dr. Oesterly and is now complete. It is a work of great value as well as splendor.

Statistics of some of the German Gymnasia.—A German gymnasium now corresponds to an American academy and college combined. Its course of study, which formerly occupied six years, now ranges from seven to ten years. In Prussia, the term of study in the gymnasia is fixed by law to nine years; and most, though not all, of the gymnasia, have already come into this new arrangement, and this is becoming the standard of all Germany and of the northern nations of Europe. According to the present order there is in each gymnasium a presiding officer, called a *rector*, *higher teachers* (*Oberlehrer*) and *lower teachers* (*Unterlehrer*). Still the old distinctions continue to exist, and *rector* is often called *director*, the second in office is called *conrector*, the third (where both exist) is called *subrector*, and sometimes there is even the title of *subconrector*. About a third or fourth of the highest teachers receive the title of *professors*, these and several others next in rank constitute the *higher teachers* of the new organization. Nearly all the gymnasia in the various German states have been reformed and elevated in their literary character within the last six or eight years. Thiersch and Friedemann and Vilmar and Bach and many others have been employed by different governments to reorganize the gymnasia and to establish them on a uniform plan, adopting those of Prussia generally as a model. The Kingdom of Hanover was among the first to follow the example of Prussia; then the Kingdom of Saxony, Hesse Cassel, the Dutchies of Saxony, Bavaria, till at last scarcely a state can be found which has not within a few years greatly improved its system of organization and plan of instruction in these schools.

The universities are professional schools. The Kingdom of Hanover and Bavaria attempted to introduce collegiate institutions called *Lyceums* intermediate between the universities and the gymnasia, very similar to the *Academies* (at Amsterdam, Deventer, Harderwyk and Francker) of Holland, which are intermediate between the three universities and the Latin schools. But these half-professional schools have proved unsuccessful, and are rapidly sinking to the rank of gymnasia. In many places there have been established

Progymnasia, corresponding to our academies or preparatory schools, in which students are prepared to enter on the fourth, fifth, or sixth year of those gymnasia that have a nine years' course.

In the eight provinces of Prussia there are 122 gymnasia, including a dozen of the higher *progymnasia*; in which there were, in 1838, no less than 22,615 students. That number added to the 4,532 students who in the same year were in the six Prussian universities makes 27,147, the whole number of students in the learned schools of that kingdom.

In the Kingdom of Saxony there are, or rather were a short time since, 13 gymnasia, of which we have collected the following tabular view:

Place.	Rector.	Higher Teachers.	Assistant Teachers.	No. of Students.
Misnia,	Baumgarten-Crusius,	8	5	116
Grimma,	Weichert,	8	5	123
Dresden,	Gröbel,	6	9	357
Leipsic,	Rost (now deceased),	7	6	169
Thomas School,				
Leipsic,	Nobbe,	5	10	218
Nicholas School,				
Freiburg,	Rüdiger,	4	5	124
Chemnitz,	Heinichen,	4	2	88
Schneeberg,	Raschig,	4	2	115
Zwickau,	Hertel,	4	2	46
Annaberg,	Frotscher,	2	3	55
Plauen,	Dölling,	3	5	127
Bautzen,	Siebelis,	7	2	183
(Budissen),				
Zittau,	Lindemann,	7	3	110

If we recollect rightly, every Director here mentioned is well known as an author. Baumgarten-Crusius, editor of the *Odyssey*, *Suetonius*, *Livy*, *Ovid* and *Eutropius*; Nobbe, the editor of *Cicero*; Heinichen, the editor of *Eusebius*; Hertel, the editor of the *German Lexicon* of *Facciolati*; Frotscher, editor of *Sallust* and *Quintilian*; Siebelis, the editor of *Pausanias*; and Lindemann, the editor of the *Body of Ancient Latin-Grammarians*, are well known to classical scholars all over the world. Rückert, the *New Testament* commentator, is subrector in Zittau under Lindemann; Sillig is, or was, *Oberlehrer* (higher teacher) in Dresden.

The Kingdom of Bavaria has 3 universities, 8 lyceums, and 25 gymnasia; the Kingdom of Hanover has 15; Holland has 62, in which there are in all 1255 students, affording an average of only about 20 each; Norway has 8 with a course of study varying from 7 to 8 years.

The university of Göttingen has lost 300 students within one year, and 600 since the ejection of the seven professors by the King of Hanover.

The celebrated astronomer, Olbers, died at Bremen, in March of the present year, aged 82.

To a certain portion of our readers the following statistics, collected from different sources, may not be unacceptable:

Railroads.—There are now about 4000 miles of railroads in this country, at an average cost of \$20,000 per mile, giving the average yearly interest of 5½ per cent on the capital invested.

There were, at the beginning of 1839, ten railroads in *Belgium* already opened, costing in their construction the average amount of \$41,300 per mile. They are as follows:

From Brussels to Malines, opened in 1835, extending 13 miles.

" Malines to Antwerp, "	1836, "	15 "
" Malines to Termonde, "	1837, "	16½ "
" Malines to Louvain, "	1837, "	15 "
" Louvain to Tirlemont, "	1837, "	11 "
" Termonde to Ghent, "	1837, "	19 "
" Tirlemont to Waremmé, "	1838, "	17 "
" Waremmé to Ans, "	1838, "	12 "
" Ghent to Bruges, "	1838, "	28 "
" Bruges to Ostend, "	1838, "	15 "

In Great Britain five lines were opened during the year 1838, viz., Dundee and Arbroath, the Great Western, Manchester, Bolton and Bury, North Union, Sheffield and Rotherham, and Southampton.

Five lines were opened in their whole extent during the year 1839, viz., Birmingham and Derby, London and Croydon, Newcastle and Northshields, Brandling Junction and the Ayrsburg Branch of the Birmingham.

Five lines were partially opened during the same year, viz., Eastern Counties, Manchester and Leeds, York and North Midland, Midland Counties, and Glasgow and Ayr.

The following is the total number of passengers in 1838 on various railroads in Great Britain opened previous to that year, viz:

Liverpool and Manchester,.....	609,336	Newcastle and Carlisle,.....	196,051
Grand Junction,.....	445,290	Stockton and Darlington,.....	228,946
London and Birmingham,.....	459,385	Dundee and Newtyle,.....	59,682
London and Greenwich,.....	1,544,266	Durham and Sunderland,.....	77,421
Edinburg and Dalkeith,.....	299,201	Paisley and Renfrew,.....	143,180
Gamkirk and Glasgow,.....	128,378	Dublin and Kingstown,.....	1,141,679
Leeds and Selby,.....	90,637	Bolton and Leigh,.....	86,320
Leicester and Swannington,.....	23,053		

QUARTERLY LIST.

DEATHS.

ELI BARRE, Waverly, Morgan Co., Ill.,
Nov. 29.
A. BRADLEY, Natchez, Miss.
STEPHEN GARD, Trenton, Butler Co., Ohio,
Aug. 14.
ROCKWOOD GIDDINGS, Shelbyville, Ky.,
Oct. 29, aged 28.
WILLARD JUDD, Wyoming, Genessee Co.,
N. Y., Feb. 9.
PHILANDER KELSEY, Michigan, Oct. 18.
WILLIAM KINNER, Princeton, Morgan Co.,
Ill., Oct., aged 60.
JOHN LEE, Ohio, Jan. 20, aged 71.
MOSES MERRILL, Otoe Mission, Mo., aged
36.
WILLIAM MORGAN, Dearborn Co., Ia., Jan.
2.
DAVID NORRIS, North Danville, Vt., Nov.
21.
JOEL PECK, Adams Co., Ill., Sept. 8,
aged 40.
JOSEPH PHILIPS, Edgefield District, S. C.,
Oct. 5.
WILLIAM POLLARD, New Orleans, La.,
Dec. 10.
MICHAEL QUIN, Williamsburg, Va., Oct.
19.
ELI SCOTT, Black Rock, Md., Dec. 17.
ISSACHAR SMITH, New Market, Vt., Jan.
18.
ELISHA STARKWEATHER, Waverly, Morgan
Co., Ill., Oct. 5, aged 66.
ABRAHAM WILLIAMS, Oct. 25, aged 74.

THOMAS TRESSIE, Adams, O., Sept. 13,
aged 71.

ORDINATIONS.

EDWARD P. ADAMS, Chester, Warren Co.,
N. Y., Jan. 23.
DENNISON ALCOTT, Florence, N. Y., Oct. 9.
MOSES AMES, Bradford, N. H., Nov. 22.
JEREMIAH BEAL, Wetumpka, Ala.
JOHN F. BLISS, Henrietta, Monroe Co.,
N. Y., Dec. 11.
JACOB BODGE, Brookfield, Nov. 3.
AMASA BROWN, Hinesburg, Vt., Nov. 6.
FREEMAN G. BROWN, Portsmouth, N. H.,
Feb. 5.
JAMES H. BROWN, Cloverport, Ky., Nov.
DAVID M. BURDICK, Scituate, R. I., Dec. 9.
BOHAN P. BYRAM, Valley Falls, R. I., Jan.
15.
LODIWICK CASLER, Butternuts, Otsego
Co., N. Y., Oct. 17.
SAMUEL CATLIN, Woolwich, Me., Jan. 21.
SAMUEL C. CHANDLER, Heath, Mass., Feb.
5.
E. N. CHAPIN, Bradford, Pa., Oct. 30.
THOMAS P. CHILDS, Cherry Valley (Lodi),
N. Y., Jan. 1.
IRA COOLEY, Herman village, N. Y., Oct.
30.
DAVID COOK, Covington, Ga., Nov. 29.
D. B. CULBERSON, Sardis Ch., Chambers
Co., Ala., Nov. 29.
JONAS A. DAVIS, Mount Pleasant, Pa.,
Dec. 18.

JAMES H. DUNLAP, Franklin, Ia., Oct. 27.
 LEWIS DU PRE, Mount Moriah Ch., N. C.
 T. B. EVANS, Lower King and Queen, Va.,
 Oct. 26.
 WILLIAM EVERETT, Burns, N. Y., Sept. 18.
 CHARLES FELDER, Pleasant Hill Ch., S. C.,
 Dec. 29.
 LEICESTER FERGUSON, Mantua, Portage
 Co., Ohio, Jan. 15.
 A. M. FORBERT, Pierpont, N. Y., Aug. 22.
 JOSEPH FOX, Beulah, King William Co.,
 Va., Dec. 21.
 HENRY FROST, Templeman's Roads,
 Westmoreland Co., Va., Jan. 26.
 JAMES GIBBS, South Virgil, N. Y., Jan. 9.
 WILLIAM A. GOODE, Rudy Spring, Camp-
 hill Co., Va., Sept. 7.
 JAMES N. GRANGER, West Avon, N. Y.,
 Dec. 10.
 ELIJAH GRIFFIN, Berlin, N. H., Nov. 20.
 HORATIO B. HACKETT, Newton, Mass., Dec. 8.
 HORATIO W. HARRIS, Waterford, N. H.,
 Jan. 22.
 ISAAC W. HATHURST, Philadelphia, Nov.
 20.
 WILLIAM HOLLINGSWORTH, Dublin Co.,
 N. C., Oct. 6.
 WILLIAM HOWE, Boston, Feb. 23.
 JOSEPH HUNTINGTON, East Williamstown,
 Vt., Jan. 1.
 WILLIAM JONES, Wake Forest, N. C., Nov.
 6.
 LEVI KELLOGG, Sparta, N. H., Dec. 10.
 ISAAC B. LAKE, Braintrine, Pa., Nov. 6.
 WILLIAM LOOK, Pемline, Pa., Oct. 24.
 HIRAM McCULLARS, Rehoboth, Harris Co.,
 Ga., Sept. 29.
 A. L. McLELLAND, Pegua, Ohio, Oct. 15.
 SOLOMON NEFF, Ashland, Ohio, Nov. 13.
 JOHN NOYE, North Haven, Ct., Dec. 4.
 MATHEW OLIVER, Richland, Green Co.,
 Ia., Nov. 27.
 EZEKIEL G. PAGE, New Sharon, Me., Dec.
 11.
 BARZILAI PEIRCE, Meredith, N. H., Nov.
 13.
 GORHAM P. RAMSEY, Falmouth, Nov. 28.
 DAVID A. RANDALL, Cleaveland, Ohio,
 Dec. 24.
 JOHN REESE, Mount Pleasant, Shelby Co.,
 Ia., Jan. 12.
 MIRANM ROCKWELL, Sullivan, Tioga Co.,
 Pa., Oct. 16.
 A. D. SEARS, Dana's Fork, Fayette Co.,
 Ky., Feb. 18.
 DANIEL SMALL, Thomaston, Me., Nov. 13.
 H. H. SMITH, Bangor, Me., Feb. 20.
 A. H. STOWELL, Palmyra, N. Y., Dec. 18.
 L. E. SWAN, Nelson, Madison Co., N. Y.,
 Jan. 22.
 ELISHA E. L. TAYLOR, Sherburne village,
 Chenango Co., N. Y.
 BENJ. THOMAS, Friendship, N. Y., Dec. 18.
 ROBERT TOLEFREE, Clinton, Jones Co.,
 Ga., Sept.
 HEZEKIAH WEST, Clarkson, Monroe Co.,
 N. Y., Oct. 10.
 JACOB WESTON, Boston, Mass., Dec. 29.
 S. S. WHEELER, Athens, Green Co., N.
 Y., Nov. 26.
 N. MARSHMAN WILLIAMS, New Sharon,
 Me., Jan. 29.

ALEXANDER WRIGHT, Mill Creek, Dela-
 ware Co., Ohio, Jan. 18.

CHURCHES CONSTITUTED.

At Sexton's Creek, Alexander Co., Ill.,
 Aug. 24.
 At Gorham, N. H., Sept. 13.
 At Conneautville, Crawford Co., Pa., Sept.
 17.
 At Delevan, Wisconsin Ter., Sept. 21.
 At Clarkson, Monroe Co., N. Y., Sept. 25.
 At County Line, Russell Co., Ala., Oct. 5.
 At Summit, Four Corners, Oct. 10.
 At Norvell, Jackson Co., Mich., Oct. 16.
 At Orwell, Ohio, Oct. 18.
 At Abbeville, Ala., Oct.
 At Camden, Benton Co., Ill., Nov. 3.
 At Batavia, N. Y., Nov. 7.
 At Hendrick Co., Ind., Nov. 9.
 At Paper Mill Village, Alstead, N. H.,
 Nov. 13.
 At Darien, Genessee Co., N. Y., Nov. 14.
 At Amoskeag, Me., Nov. 20.
 At Cahokia Creek, Madison Co., Ill., Nov.
 24.
 At Murfresboro', N. C., Nov. 22.
 At Columbus, Ohio, Nov. 30.
 At Lawrenceville, Ill., Nov.
 At Henry Co., Ala.
 At Waterford, Saratoga Co., N. Y., Dec.
 16.
 At Natick, R. I., Dec. 25.
 At Decatur, De Kalb Co., Ga., Dec.
 At Keeney's Settlement, N. Y., Jan. 7.
 At Fabius, N. Y., Jan. 7.
 At South Virgil, Cortland Co., N. Y., Jan.
 9.
 At Gallatin, Tenn., Jan. 12.
 At Mechanicsburg, Champaign Co., Ohio,
 Jan. 12.
 At White Hill, Huntington Co., Ohio, Jan.
 14.
 At Mount Sterling, Brown Co., Ill., Jan.
 25.
 At Lyme, N. Y., Jan. 29.
 At Philadelphia, Jan. 30.
 At Beekman, Dutchess Co., N. Y., Feb. 12.

DEDICATIONS.

In Gorham, N. Y., Sept. 13.
 In Manchester, Dearborn Co., Mo., Oct. 19.
 In Canton, Fulton Co., Ill., Oct. 26.
 In Batavia, N. Y., Nov. 7.
 In Exeter, Otsego Co., N. Y., Nov. 13.
 In Plaistow, N. H., Nov. 20.
 In East Hillsdale, N. Y., Nov. 27.
 In East Williamstown, Vt., Nov. 27.
 In Bethany, N. H., Nov. 29.
 In Readfield, Me., Dec. 4.
 In East Avon, N. Y., Dec. 10.
 In Poughkeepsie, N. Y., Dec. 19.
 In Natick, R. I., Dec. 25.
 In Elyria, Ohio, Dec. 25.
 In Cherry Valley (Lodi), N. Y., Jan. 1.
 In Silver Creek, N. Y., Jan. 8.
 In White Hill, Huntingdon Co., Ohio, Jan.
 14.
 In Valley Falls, R. I., Jan. 14.
 In Catskill, N. Y., Jan. 16.
 In Salisbury, N. H., Jan. 22.
 In Sisterville, Tyler Co., Va.
 In Hume, Alleghany Co., N. Y., Feb. 7.